The Messenger.

"As the Truth is in Jesus."

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Dr A H Stricklér
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THE MESSENGER.

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REV. P. S. DAVIS, D. D.,
Editor-in-Chief.
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Poetry.

A WORKER'S PRAYER.

Dismiss me not Thy service, Lord,
But train me for Thy will;
For even I, in fields so broad,
Some duties may fulfill,
And I will ask for no reward
Except to serve Thee still.

How many serve, how many more
May to the service come;
To tend the vines, the grapes to store,
Thou dost appoint for some;
Thou hast Thy young men at the war,
Thy little ones at home.

All works are good, and each is best
As most it pleases Thee;
Each worker pleases when the rest
He serves in charity;
And neither man nor work unblest
Wilt Thou permit to be.

Our Master all the work hath done
He asks of us to-day;
Sharing His service, every one
Share, too, His sonship may.
Lord, I would serve and be a son;
Dismiss me not, I pray.

—*Selected.*

Communications.

For The Messenger.

THE LATE REV. A. B. CASPER.

Rev. Father Casper's peculiar relation to the church on earth has ceased. He has been received into the church above. He died at his comfortable and plentiful home near New Berlin, Union county, Pa., on Monday morning, June 5th, 1882, at the age of 71 years, 7 months, and 3 days.

Adolph Bernhard Casper was born in Halberstadt, Prussia, November 2d, 1810. He was baptized and received into full communion of the Church by the laying on of the hands of his own father, Rev. Frederick William Henry Casper, Court preacher of William III, in Halberstadt. When twenty-six years of age, he crossed over to America, and six years later, in 1842, he became a naturalized citizen of the United States. The year after he arrived on our shores he sustained the examination usual in case of candidates for holy orders, and was licensed to preach the Gospel at Sunbury, in 1837. He was solemnly ordained to the Gospel ministry at a meeting of the Synod of the German Reformed church of the United States, in York, Pa., December 12th, 1838.

Father Casper began his ministerial labors in York county, where he continued, as the supply of a congregation, from 1837 to 1839. On the 2d of January, 1840, he received an acceptable call from the Mifflinburg charge, which was, however, quite differently constituted then from the present charge of that name. His pastoral field became afterwards the New Berlin charge, which was a part of the same field whose call he heard in 1840. After the exercise of a true shepherd's faithful care and oversight of his widely separated flock for more than twenty years, his hands grew too feeble longer to hold the shepherd's crook. Hence he pressed his resignation, as pastor, in 1860, and has since devoted his time and talents mainly to the study and practice of Homeopathic medicine.

On the 25th of May, 1843, brother Casper was joined together in matrimony with Sarah Ann Bogar. The late Rev. Father Erleameyer presided at the solemnizing of the marriage vows. Six children were born to them, three of whom survive the father, who, with the bereaved widow, deeply mourn their loss.

Rev. Casper had considerable literary culture. He grew under the rare tuition of the renowned Gen. Helmuth Van Moltke, whose picture adorns the wall in one of the rooms of Mr. Casper's house. Besides his classical and theological training, he brought over with him also a good military education. The Latin language he had under quite easy control. His theological instructions he received at the feet of his father. As his family belonged to the higher walks of life in Prussia, his father being Court preacher, he naturally fell heir to all the advantages of a liberal education in the various divisions of learning. Had he bent his efforts to it more fully, he might have won poetic distinction of weight and public notice. He left many short poems of no inferior merit, which seem to have been the mere overflow of a rhythmical nature that was continually urging for an outlet. The sap of true, genuine wit, is felt to flow through every line of many of his poetic effusions. A large vein of humor ran through his soul which emptied more or less into all his writings, as well as social intercourse, in such a way, however, as only to add life and flavor, instead of the most distant savour of impropriety. His library consists of good, solid standard works, mostly in German, and its preponderating character would indicate that his taste inclined him largely to the study of history, both ecclesiastical and profane.

As a minister of the Gospel, brother Casper never forgot the divine requirement, that a man be found faithful. His sermons he wrote out in full in a book where they were preserved, and where they speak of his patience and pains properly to feed his flock. The fine hand in which he wrote them, shows that he did not prepare his manuscript for the pulpit. All his sermons were written in an easy, flowing style, full of patriarchal simplicity, and were profitable for doctrine, for reproof, for correction, and for instruction in righteousness. He was no great pulpit orator, owing chiefly to a weak voice, which made public speaking draw heavily on his physical resources. He could keep no surplus of reserve-power on hand, which made his delivery somewhat monotonous. His ministry, however, proved very acceptable, and he had bound his members to himself by chords of affection so true and strong, that the twenty-two years since he ceased to be their pastor could not weaken them. As a pastor, his bearing was faithful and sympathetic, and he moved among his people with such grace and humanity, that all felt drawn, easy and at home in his presence. When he retired from the pastoral office, his heart stayed back in the blessed work. He continued to attend the meetings of Classis until within a few years, and shrank from no work assigned him. He served on a great many committees of installation, and his addresses to pastor or people, were always peculiarly happy and forcibly pressed to heart. He also frequently preached for absent and indisposed pastors and in vacant pulpits.

Socially, the departed was congenial and pleasant, always in honor preferring others How often he enlivened the social gatherings of his ministerial brethren, from his inexhaustible fund of good and ever fresh anecdotes. As the retired pastor of the New Berlin charge, his relation to the regular pastor, proved, in every case, of a pleasant and useful character. His counsel and services in the affairs of the congregation at New Berlin and in the charge at large, had always the good of both pastor and people in view, and were anxiously sought and gratefully appreciated. While he had to struggle and fight against an inflammable temper, he was yet kind, and his heart had no room for malice or hatred against any one. He was wonderfully attached to the members of his own family. His great fondness for his children seemed to grow with the weight of his years. The nearer he could gather them around himself, the happier he was. Next to his family, he had a craving for the society of his brethren in the ministry. A visit of a brother to his house was always better than medicine to cheer his spirit and revive his drooping body.

Father Casper's health was very unreliable for a long time, but the decline of his physical powers became especially unmistakable during the last year. He did, however, not seem to be verging so near the brink of the grave up to within two days of his departure. On Friday he took some exercise by a little work in his garden. The next day he was prostrated by a stroke of apoplexy and sank into unconsciousness till Monday morning, when his soul took hold of angels' wings to fly away and be at rest. His eyes having seen the Lord's salvation, he longed, yea, almost fainted for some time, to be left to depart in peace. Some mysterious voice had been whispering to him how near he was to the shores of the narrow sea that divides the heavenly land from ours, before it became otherwise apparent. When his younger daughter, the wife of the Rev. S. S. Kohler, came home a few days before he was laid upon his death-bed, she pressed him to go along home with her in three weeks. He replied: "In three weeks I will be in that home which is far better." Shortly before he died, a smile spread over his pale face, which impressed itself so deeply, that his corpse took traces of it along to the grave.

The funeral services of the departed brother, were held on Thursday, June 8th. There were many people on hand, to show their tearful respect to his memory. Many of those whose pastor he was twenty-two years ago, had come from all the ends of his pastoral field, for a farewell glance at the pastor's face, and to mingle their tears with those of the sorrowing family. People who recalled some special text, or report, or promise, or word of hope and comfort from his lips; people who could again feel his hands laid upon their head while on their knees hard by the altar of God to receive the rite of confirmation; people who were living over again, at his funeral, the joyous hours of the questions and answers, and the hymns and prayers of the catechetical class; people who seemed again to stand before him with their precious infants, seeking for them the grace God has promised to bestow through the sacrament of baptism; people who re-heard his prayers by the bed-side of their sick and dying, and who could again feel the touch of his warm hand in their sorrow and bereavement and hear his solemn accents as he committed their dearest ones on earth to the devouring grave; yea, people who remembered how he had taken them by the hand when fallen, how he sought to wipe away their tears when in trouble, how he laughed with them when they laughed, and how he wept with them when they wept; all these classes of people surrounded his grave into which his body was hopefully laid to sleep till the call to rise shall reach it. Of his fellow ministers there were present Revs. J. C. Bucher, D. D., A. C. Whitmer, T. R. Dietz, R. L. Gerhart, W. A. Hass, and Father Anspach of the Evangelical Lutheran Church, a bosom friend of the deceased. All took part in the services. Dr. Bucher preached the German sermon from Rev. xiv. 13. The sermon was full of pathos and comfort. It was specially affecting when he compared his own emotions on hearing the death of his dear friend and brother to the emotions of David when he heard of the death of Jonathan, and when he repeated David's exclamation: "O Jonathan, I am distressed for thee my brother Jonathan; very pleasant hast thou been unto me." Rev. Dietz, pastor elect of the New Berlin charge, followed with an English sermon based on St. John xi. 25. Christ, as the life, was presented in this sermon, with such impressiveness, that the vanquished power of death shrunk altogether out of sight. The services were throughout solemn, and seemed to be very comforting to the bereaved family who have the sympathy of the church at large, and especially of the members of the West Susquehanna Classis, of which the departed was a beloved member.

W. A. H.

For the Messenger.

A CALL FOR SHORTER REPORTS.

The editor of the MESSENGER, we are glad to see, commends the suggestion of the Maryland Classis, in regard to the publication of the Classical Reports on the State of Religion, as a wise one. A few words in explanation of this suggestion may not be out place. The reports in question are not few in number, and the average report as presented to Classis, is, very naturally and properly, one of considerable length. Every reader of the MESSENGER knows, also, that these reports are very similar one to the other and travel over substantially the same ground from year to year. No fault is found with this sameness. Indeed it could not well be otherwise. The state of religion being, in the main of necessity very much the same in different sections of the Churches and in successive years in the same section, the reports on this subject must needs bear a very strong resemblance to each other. The question is not whether the reports should be different from what they are or different from each other, but whether being what they are, and being of necessity in many cases almost verbal repetitions one of the other, it is wise to consume so much of the MESSENGER'S valuable space in publishing them all and publishing each one in detail.

The suggestion is, not that a bare and lifeless abstract of all reports should be published, but that, in as attractive and readable a form as possible, their specially noteworthy features should be set forth. Whatever, in any particular report, is different, characteristic, and significant in relation to the state of religion, let that be published. Whatever is the same in fifteen reports, let that, if important, be printed once and not fifteen times. If in any quarter of the church, there has been an increase of spirituality and devotion, let that be gratefully recorded. If, in any section, the past year has been characterized by special activity in the erection of churches or the building of parsonages, let that be noted and held up as an example. If, here or there, a marked increase of benevolence is reported, let that be mentioned with the probable cause to which it is due. An abstract formed on this principle, might easily be made interesting and instructive. Two or three articles, competently written on this plan, would, we are persuaded, do more towards accomplishing the really good object of acquainting our people with the state of religion and morals in the Church, than is now done by the publication of all the reports in full.

We regret to find that the editor, while approving of this change, and having himself had it under consideration before the suggestion was made, has reason to doubt his being able to get the support of the Church in making it. Whilst we are aware that his opportunities of forming a general judgment in the case are far better than our own, we may nevertheless be permitted to express our belief that such a change, if made, would presently, if not at once, be generally regarded as a salutary one. In support of this belief, we may say that the action of the Maryland Classis (which we have reason to believe an exception as regards this matter) was, if we remember correctly, almost unanimously taken. In the free discussion of the subject, scarcely any one could be found to affirm that he was in the habit of reading these reports. No one among the ministers, we believe, went further than to say that he "glanced" at them. We ourselves have more than once heard members of the Church express regret that, for a considerable season, they should occupy so large a portion of the MESSENGER'S space. We do not remember ever to have heard any one express a grateful sense of having been instructed and edified by the reading of them.

We write this in the hope that, in some way, the sentiment of the Church, in regard to this matter, may become apparent. If this is not a reform, or a reform that ought not to be made; if the reports on the state of religion are generally read and are found to be useful in such a degree as to justify the large space which they at present occupy; we would respectfully suggest that now would be the appropriate time to make these things known. J. S. K.

For The Messenger.

REPORT

On the State of Religion in St. Paul's Classis.

Dear Brethren:—From the reports that have been placed into our hands, we glean that the work of the Church has been steadily carried forward during the past year, with a more than ordinary measure of success. With one exception, the several pastors under your jurisdiction, were enabled to attend to the duties of the gospel ministry without any interruption. The word of God has been faithfully preached and the Holy Sacraments administered—the children of the Church instructed in Christian doctrine and duty of our holy Catholic faith; Sunday-schools have been zealously watched and fostered, and the consolations and comforts of our holy Christian religion ministered unto the sick and dying. Whilst one of the brethren in the ministry was sorely afflicted by death in his family, and a severe form of sickness in his own person, so as to disable him for a number of weeks from actively engaging in prosecuting his work. But we were gratified to learn that the brethren of Classis generally came to the brother's aid in his time of trial and suffering. Since then, under the blessing of God, he has again revived in health and strength sufficiently to attend to the work in his charge.

External evidences of growth and progress are not wanting. The additions to the church by baptism and confirmation are very encouraging. The more complete organization of congregations and Sunday-schools is being more and more perfected, and becoming more efficient for good and effective work. The liberality of our people is being quickened and manifesting itself with greater zeal for the various benevolent objects of the church. A commendable spirit for improving the beauty and comfort of the houses of worship is also making itself felt. Upon the whole, peace and harmony seems to prevail in our charges, even in the midst of a wicked and perverse generation. The church of Jesus Christ is ever engaged in a holy conflict with the powers of evil and Satan in the world, and these powers are even arrayed in hostile attitude against God and His anointed by causing the weak and indifferent to harden their hearts still more against God's word and authority, by encouraging the ignorant and unruly to an unholy warfare with the powers of truth and grace to lead them into acts of disobedience and folly. But the assurances our Saviour gives us, are yea and amen unto the faithful in the church of Jesus Christ. The gates of hell shall not prevail against her. It is thus ordered that the powers of truth and of evil should ever be in earnest conflict with each other until the end shall come, and "blessed" indeed is he says Christ, whosoever is not offended in me.

Whatever, then, has been done in the past in the spirit of zeal and fidelity in the cause of our Lord and amidst much weakness and suffering, may it be owned of the Lord, as a living sacrifice of thankfulness unto Him which is our reasonable service. And in whatever relation and duty His servants have failed to come up to the full measure of their ability, may the blessed Spirit guide and control them so that they may flee from sin and abound more and more in faith and good works. So may they prove true to their Christian profession as ministers, elders, deacons, and people, and let their light so shine among men that they beholding their good works may glorify our Father which is in heaven, and may the truths taught and the holy sacraments administered, embrace also many of such in the world as are still strangers to Christ, and who shall finally be saved in the church of our blessed Redeemer.

And now unto Him that hath saved us and washed us in His own blood, be all the glory, and honor, and praise. In Him we trust and by His power we would again go forward in the work entrusted to us until He says to us: Come up higher and enjoy that rest which remaineth unto the people of God. Respectfully submitted,

F. PILGRAM, Chairman.

STATISTICS.

1843 Members; 1280 Unconfirmed, 113 Infant Baptisms; 10 Adult Baptisms, 82 Confirmed; by Certificate, etc., 43; Communicants, 1559; Dismissed, 15; Deaths, 43; Sunday-Schools, 17; Sunday-school Scholars, 1389; Students for the Ministry, 2; Contributions, $1183 for Benevolent and $4462 for Congregational purposes.

Family Reading.

RESURREXIT.

BY ALICE NEVIN.

It is a custom in some of the Moravian towns to herald the dawning of Easter morning with music of trombones and trumpets. At sunrise the congregation forms in procession, and proceeds to the cemetery, headed by four trombonists, playing glad Easter music. Whenever, also, a death occurs in the congregation, it is announced from the church-tower by the playing of a dirge upon the trombones.

Last Easter morning, at Bethlehem, Pa., between 4 and 5 o'clock, just as the congregation was starting for the cemetery, an old trombonist passed away, aged eighty-three, the last of a quartette who had played together for fifty years or more.

'Tis a quaint old custom, handed down
In a certain quiet Moravian town,
To proclaim to the world on Easter Morn,
With sound of solemn trombone and horn,
That "Christ has arisen," that "death is no more,"
That "all the dread conflict and battle are o'er."
As the joyful news from the old church tower,
In the glimmering dawn of the morning hour,
Thrills through the air and scatters the gloom
That has shrouded the door of the sealed tomb,
The people hasten with eager feet
The graves of their loved and lost to greet;
And the earth, and the air, and the sky rejoice
And sing Alleluia with jubilant voice.

For many a year, at the break of day,
Four trombone players wended their way
To the silent church-tower; first to pray
That He, who had triumphed o'er death and the grave,
Would grant, in His mercy, their souls to save.
Then, deep, sonorous, solemn and slow,
Like the swelling waves of the sea below,
The blended tones of their trumpets arose,
Proclaiming Christ Conqueror over His foes.
The people assembled; they marched at the head
Of the throng that pressed on to the graves of their dead,
And, with music victorious, they hailed Him, arisen,
Who had broken the portals of death's gloomy prison.

Thus for five decades of years, side by side,
This band of comrades, trusty and tried,
Played to herald the Easter dawn,
Played a dirge for the souls that were gone;
Until together they all grew gray;
Then, one by one, they passed away—
Passed away, and were laid to rest
'Neath the neighboring church-yard's grassy breast;
And others were called to take the place
Of each vanished, dear, familiar face.

At last there remained but one of the four,
And he, till four-score years or more,
Waited with calm and steadfast breath
The coming of Him whom men call Death.
Whom men call Death; he said, instead:
"The coming of Life to one who was dead."
As he wearily sighs "Dear Lord, how long?"
The Easter morn breaks clear and strong;
The shade and gloom of night all past,
He sees the dawn of Heaven, at last;
And, as the strains he loved to hear
Fall on his closing, dying ear,
His spirit, from earth and its bonds set free,
Is wafted on high, his Lord to see.

Lancaster, Pa. —*Independent.*

EARNING AND SPENDING.

Long ago a serious and practical man, a natural leader and the arbiter in all disputed questions for a whole neighborhood, said in my hearing that according to his experience the most essential thing after a man had made any money was to find some wise woman to spend it, if much real good were to be got out of it. And in spite of the fling heard daily, "Oh yes; it takes a woman to make the money fly!" time has proved the truth of his remark, and women have shown themselves far wiser disbursers of money than men. Their peculiar skill lies in making the most of a given sum, and I have yet to find the woman of any real sense and energy who, if she had been allowed a fair understanding of precisely what degree of expenditure is reasonable, has not shown herself capable of a wise financiering, able enough to give her an honorable place among money-makers. If "Poor Richard" retains his old infallibility and "a penny saved" is still "a penny earned," there is many a woman who could easily count her thousands. And even when training has been wanting, where the relation of expenditure to income is a total mystery and a dollar represents only what it will buy at the moment, not many lessons will be needed to open willing eyes and teach the knowledge that should have been given in girlhood.

No law in married life is of more positive application, and none has been more calmly set aside than that which makes the wife the proper agent of expenditure. In that formidable and most momentous partnership the very closeness of the tie makes it imperative that it should be so arranged as to produce no unnecessary friction. Consultation is essential in the beginning, and whether the income is five hundred or five thousand the general features of the outgo must be decided. Beyond that all details fall legitimately into the woman's hands, and the best powers she has should be given to marking out her fixed course as disburser.

The man's time and strength are for acquisition. For the majority this means many hours a day of concentrated thought and labor. Every resource of mind and body is often taxed to the uttermost. In many cases the occupation compels frequent absence from home. To add to this labor that of keeping household accounts or of overseeing every expenditure is unfair and unjust not only to him but to the wife. Often she dreads it, and willingly throws off the burden; but it is hers naturally, nevertheless, and her own share in the joint struggle is misunderstood when she rejects it.

"A good provider" is said to be the New England woman's ideal of a husband, and this same good provider will probably say of his wife, "She's a splendid housekeeper." Both are blundering. He in his faith that a good cook, sweeper and duster is necessarily a good housekeeper; she in considering it his business to see that the pantry is well stocked and his table abundantly supplied. The woman who contentedly accepts such arrangement has not yet passed out from childhood or learned that marriage means more than passive acceptance of whatever is ordered for her.

Successful enterprise must have the combined energy and accuracy of perfect machinery, where each part being especially adapted for work does it without interfering in the least with any other part. Both home and its owners will be dignified and ennobled if the same wisdom in adjusting means to ends is shown. Love is the foundation of all true marriage, but common sense is quite as important a factor. Two persons who engage to marry are entering into a life-long business partnership, and the full recognition of what obligations exist on either side would put an end to nine-tenths of the miserable bickering, misunderstanding and incompatibility, with its finality of separation or divorce.

Housekeeping is a department, and when understandingly done, a full half of this life's business. The wife is most certainly executive head of this department, and until each detail is brought into subordination to every other detail, and all hold their true relations to one common purpose, there is inevitably the friction and jar and noise which mean an imperfect engine and an incompetent engineer. And in this housekeeping department is included all the household buying and the necessary account keeping. The man's contact with home is not permanent, but casual. The woman, from her very position, is in constant relation to its requirements. She can best judge the relative need and value of anything to be bought, and if the chance for any experience has been allowed her, can buy with better judgment and clearer knowledge. And if still she hesitates and draws back, and says as I have heard women say, "Oh, I'm such a child still; I don't know anything about business; Charley always attends to everything," let Charley himself rouse her to a sense of the situation, and do for her the work her mother should have done had she, poor soul, had any superfluous sense or reason to use or transmit. Life does not always hold its "Charley." Change and disaster come, but whether they come or not, to every woman who would have her place in the world mean something more than a negation, must be resolute mastering of all detail and unfailing patience through all blundering or failure, victory at last being born of defeat.—*Our Continent.*

CHARACTER IN THE FAMILY CIRCLE.

Home life is the sure test of character. Let a husband be cross and surly, and the wife grows cold and unamiable. The children grow up saucy and savage as young bears. The father becomes callous, peevish, hard, a kind of two-legged brute with clothes on. The wife bristles in self-defence. They develop an unnatural growth and sharpness of teeth, and the house is haunted by ugliness and domestic brawls. This is not what the family circle should be. If one must be rude to any, let it be to some one he does not love—not to wife, brother, or parent. Let one of the loved ones be taken away and memory recalls a thousand sayings to regret. Death quickens recollection painfully. The grave cannot hide the white faces of those who sleep. The coffin and green ground are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or mother's grave. His eyes get wondrous clear then, and he sees as never before what it is to love and be loved; what it is to injure the feelings of the loved. It is a pitiable picture of human weakness when those we love best are treated worst.

THE GIFT.

A Sunday-school teacher wanted to explain to the children what was the gift of God, and how they might have it. So he left his desk and went round among his scholars with his watch in his hand. He held it up before them, and said to the first child:

"I give you that watch."

The boy stared at it, and that was all he did. And he went to the next and repeated:

"I give you that watch."

The boy blushed, and that was all he did. And so he went slowly around the class; some of them stared, some blushed, some smiled incredulously, but nobody took the watch.

We may imagine one of the older, wiser boys pondering over the subject: How can he give us his watch? Surely he does not mean what he says. I wonder what he is after? But whilst the boy was deep in his thought, the watch passed him, and he did not take it.

Finally a small boy just reached out his hand and took the watch. The teacher let go the chain, and the watch and chain were in the scholar's hand. As the teacher went back to his place, the little fellow said very gently:

"Then, if you please, sir, the watch is mine?"

"Yes, of course it is yours."

The big boys were fairly roused by this time.

"Do you mean to say, sir, he may keep the watch?"

"Certainly. I give it to any boy who would have it."

"Oh, if I had known that," exclaimed one of them, "I would have taken it."

"Did I not tell you I gave it to you?"

"Oh, yes, but I did not believe you were in earnest."

"So much the worse for you. He believed me, and he has the watch."

The lesson was of use to his scholars, and to many souls. I trust it may be of use to us now. Receiving the gift of God (Jesus) is as simple as that.

God comes, and says, "Here is everlasting life to whomsoever will." We keep thinking and reflecting and discussing and wondering how He can give it, and how we can take it, instead of saying, It is mine.

NOBLE WORDS.

As the fire flies from the flint under an iron hammer, so many of the loftiest purposes and far-reaching plans have been struck from Christian hearts under the friction of noble words made energetic and mighty by the indefinable force of personal power. Progress lies through the gateway of speech not less than through the cultivation of solitary thought. It is the heavenly appointed agency for stiring up the gift within us, for interchanging our best sentiments, for disseminating truth, for reaching with transforming influence the springs of character and of action for proclaiming God. "Go home to thy friends," said our Saviour to the restored demoniac, "and *tell them* how great things the Lord hath done for thee and hath had compassion on thee." To tell others about himself, his grace, his willingness to save, his good tidings, is exactly what the Master wishes each one of us to do, and in the doing of which he has promised great reward.—*Christian at Work.*

GOD'S COFFER.

There was once a respectable wealthy man, whose name was Benedict—which signifies "Blessed." And he had a good right to bear such a name; for God had blessed him richly with all good things, and all who knew him blessed him, too; he always sought to make others happy, the stranger as well as the neighbor—particularly the poor and needy.

He did it in this way. When he had passed a joyous day with his friends, he would go to his room and think: "There are many who have not had such a day of enjoyment. How would it have been if I had invited as many more guests?" Then he would lay by of his money as much as the feast had cost him, in a chest, which he called God's Coffer.

If he heard there had been a fire anywhere, he would give largely for the relief of the unhappy sufferers; and then he would look at his own chamber, and think, "All here is safe and unhurt," and immediately he would lay up some in God's Coffer. Whenever he heard of any destruction of property from thunder, or hail, or drought, he would lay up gold on account of it in God's Coffer.

If he had occasion to buy costly goods or furniture, he would purchase but moderately, only enough to enable him the better to entertain his friends; and then he would straightway go into his chamber and say, "So much more mightest thou have enriched thy store," and place his gift in God's Coffer.

As he lay on his dying bed, and death was approaching, the poor around, the widows and the orphans, lamented and wept, and said: "Who will take pity on us when Benedict is taken from us? As long as he lived we wanted for nothing; but what will now become of us?" But he said: "A good householder takes care that when he is away his children should not want. Take God's Coffer, with all that is in it. It belongs to the poor, the widows, and the orphans; divide it, and use it well and wisely."

And so God's Coffer has remained for hundreds of years, to the comfort of the needy, and the man is remembered with grateful blessings—*From the German.*

A. T. STEWART'S CHARITY FAILURE.

Mr. Stewart was a very gifted shop-keeper, whose rare talent in a single line gave him both fame and wealth. But he knew as little of charity as he cared for it; and when he came, at the close of his life, to attempt something in that direction, he blundered with a facility and self-confidence which ought to be enduringly instructive. It had been urged upon him that he owed something to the working girls who had done so much to build up his fortune; and so, tardily and ignorantly, he set about a scheme in their behalf. He built a huge structure, capable of housing a thousand people. Every feature of this structure, in view of the purpose for which it was designed, was a glaring incongruity,—and then, when had completed it, he condescended to ask the counsel of experts as to carrying his scheme into practical execution. He was informed by those whose counsel he ought long before to have sought that the very character of his building prohibited it from being useful. He was shown that to assemble one thousand young women under one roof in a working-woman's house, was to necessitate one of two things: either a police so vigilant and so intrusive as to be to any decent girl intolerable; or else, a laxity so provocative of evil as almost to guarantee it. He was shown that he ought to have built a series of small houses, each with a matron or housekeeper of its own, and each to contain a dozen girls, at most, where the surveillance could have been constant without being obtrusive, and where something like domesticity would have made a home in name a home in fact, But Mr. Stewart believed supremely in Mr. Stewart. Successful men generally believe in themselves. He showed this in his architecture, which was hideous, where it might as easily have been graceful and pleasing. He showed it in his charitable plans to which he gave but little thought, and in which he chose to be sufficient to himself. And so his great wealth has resulted in no service to his fellow townspeople and in scanty honor to his memory.

It is a story which may profitably be read by other rich men.—*Century for July.*

DAISIES.

She was a little Irish maid,
With light brown hair and eyes of gray,
And she left her native shore,
And journeyed miles and miles away
Across the ocean, to the land
Where waves the banner of the free,
And on her face a shadow lay,
For sick at heart for home was she.

Then from the city's dust and heat
And ceaseless noise, they took her where
The birds were singing in the trees
And flower fragrance filled the air.
And there, their leaf-crowned heads upraised
To greet the pretty gray-eyed lass,
A million blossoms starred the road
And grew among the waving grass.

"Why, here are daisies!" glad she cried,
And with hands clasped sank on her knees.
"Now God be praised, who east and west
Scatters such lovely things as these!
Around my mother's cabin door
In dear old Ireland they grow,
With hearts of gold, and slender leaves
As white as newly-fallen snow."

Then up she sprang with smiling lips,
Though on her cheek there lay a tear;
"This land's not half so strange," she said,
"Since I have found the daisies here."

—*Margaret Eytinge.*

ORDER OF THE BURIED ALIVE.

The Order of the Buried Alive, in Rome, the Convent of the Sepolie Vive, is a remnant of the Middle ages in the life of to-day. The London *Queen's* correspondent had the privilege of an entrance within, one after another, the five iron doors, and of talking with the Superior through the thick swathing of a woolen veil, but ordinary communication with the convent is carried on through the barrel, which fills an opening in the wall. Over the barrel is written: "Who will live contented within these walls let her leave at the gate every earthly care." You knock at the barrel, which turns slowly around till it shows a section like that of an orange from which one of the quarters has been cut out. You speak to the invisible sister, who asks your will; and she answers you in good Italian and cultivated intonation. You hear the voice quite distinctly, but as if it were far far, away. She is really separated from you only by a slender slice of wood, but she is absolutely invisible. Not the smallest chink is visible between you and her. Sound travels through the barrier, but sight is absolutely excluded.

These nuns live on charity, keeping two Lents in the year—one from November to Christmas, the other the ordinary Lent of Catholic Christendom. Living, therefore, on charity, they may eat whatever is given to them, saving "flesh meat," during the fasting time. If you take them a cake or a loaf of bread, a bottle of wine, a roll of chocolate bon-bons, a basket of eggs, it is all good for them. They must be absolutely without food for twenty-four hours before they may ask for help from the outside world. And when they have looked starvation in the face then they may ring a bell which means "help us! we are famishing!" Perhaps you take them nothing eatable, but you place on the ledge of the cut orange, by which you sit, some money, demanding in return their "cartolini" or little papers. The barrel turns slowly round, then back again, and you find on the ledge where you live a paper of "cartolini." These are very small, thin, light-printed slips, neatly folded in tiny packets, three to each packet, which, if you swallow in faith, will cure you of all diseases.

After your talk is ended the barrel turns round once more and presents its face as of an immovable and impenetrable looking barrier. One of the pretty traditions of Rome is that each sister has her day, when she throws a flower over the convent wall as a sign to her watching friends that she is still alive. When she has been gathered to the majority the flower is not thrown, and the veil has fallen forever.

It is a beautiful figure, this binding up of the broken-hearted—as though the Crucified One took the liniment and the strapping, and put it around the broken heart, and with His own dear gentle hand proceeded to close up the wound and make it cease to bleed. Luke does not tell us that He came to bind up the broken-hearted; if you examine his version of the text, you will read that He came to heal them. That is going still further, because you may bind up and yet fail to cure it, but Jesus never fails in His surgery. He whose own heart was broken knows how to cure broken hearts. If you have that broken heart within you, beloved, Christ came to cure you; and He will do it, for He never came in vain; "He shall not fail or be discouraged." With sovereign power anointed from on high He watches for the cases. Heart disease, incurable by man, is Christ's specialty. His gospel touches the root of the soul's ill, the mischief which dwells in that place whence are the issues of life. With pity, wisdom, power, and condescension, He bends over our broken bones, and ere he has done with them He makes them all rejoice and sing glory to His name.—*Ex.*

PEACE WILL COME.

"I don't find the peace which my friends told me I should experience, and my religion does not make me happy." So says many a young Christian. Never mind if you don't, dear friend. Peace and happiness are good, but they are only incidentals, after all. Don't worry yourself about them. Forget them. You know what your *duty* is. Do that. Try to do it hour by hour, patiently, penitently, affectionately, for Christ's sake, and depending humbly upon His help, without which you can do nothing. Try thus to do your Christian duty, and our word for it, you will be surprised presently to find how happy you have become while you have not been thinking about it. You will experience then Christ's own peace in your heart. You cannot gain peace and happiness by laboring for them directly. They are not the objects of a true Christian's life. But he who honestly tries to love and obey the Saviour never is allowed long to lack these blessed gifts of His love."

Selections.

All who are saved love salvation from sin as well as from hell.

The sight of our sins might drive us to distraction unless therewith we had the sight of a Saviour from sin.

Infidelity reproves nothing that is bad. It only ridicules and denounces all that is good. It tears down—it never constructs; it destroys—it never imparts life; it attacks religion, but offers no adequate substitute.—*Rev. J. R. Paxton.*

If thou seek rest in this life, how wilt then attain to the everlasting rest? Dispose not thyself for much rest, but for great patience. Seek true peace—not in earth, but in heaven: not in men, nor in any other creature, but in God alone.—*Thomas a Kempis.*

Sometimes a fog will settle over a vessel's deck and yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on the deck cannot get. So prayer sends the soul aloft: lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—*Spurgeon*

"A pleasant manner, and a helpful word,
A manly spirit, from no task deterred,
A wholesome temper held in just restraint,
A soul that long endures without complaint,
A heart in strict accordance with God's plan,
Are attributes becoming any man."

To practice righteousness and resist sin requires the indwelling strength of God. "Renew a right spirit within me," prayed the psalmist. The original word signifies a firm, constant spirit, that has no waverings. A steady hand writes a clear, strong line; the shaking, tremulous hand makes the crooked scrawl. Faith is likened to an anchor, because it has a holding power; and that comes from the hold which God has upon the man who exercises it.—*Dr. T. L. Cuyler.*

Useful Hints and Recipes.

Strawberries with Whipped Cream.—Prepare in layers as above. Take one pint of cream, whites of three eggs, and a teacup of powdered sugar, whipped together, flavored with strawberry juice, and pour over the top.

A Help.—A slate hung in the kitchen with a pencil attached to a string is very convenient. If the cook or housewife finds a lack of anything she can write it on the slate, and thus save her the trouble of trying to remember the different articles which may be wanting through the day.

Orange Strawberries.—Place a layer of strawberries in a deep dish; cover the same thickly with pulverized sugar; then a layer of berries, and so on until all are used. Pour over them orange juice in the proportion of three oranges to a quart of berries. Let stand for an hour, and just before serving sprinkle with pounded ice.

Yankee Pudding.—Take as many crumbs of stale bread as will fill a medium-sized pudding dish. Add sufficient milk to moisten them, but do not beat them. Then add one cup of raisins, one of molasses, one of chopped suet, and a small quantity of spice to suit the taste. Bake one hour and a half in a slow oven, and serve with cold sauce.

Perfumes. — Instead of saturating the handkerchief, use perfumes in the shape of sachet powders. Put them on cotton in small bags of muslin, silk or satin, and strew them in every part of the bureau and wardrobe, so that a delicate, fresh, almost nameless perfume pervades every article of dress from the hat to the boots. Sachets filled with powdered orris root will give a sweet, wholesome odor that never becomes so strong as to be disagreeable. It is hardly needful to say that the use of strong extracts of perfumery is not considered in good taste.

Miscellaneous.

JUNE ROSES.

May brought golden sunshine,
May brought silver rains,
Buttercups and daisies
In the woods and lanes;
Lily bells and lilacs,
Apple blooms like snows,
Pinks, and purple pansies;
But June brought the rose!

Roses dyed in sunset,
Full of amber light;
Roses dyed at dawning,
As the dawning white;
Roses pink at sunrise,
Bearing love's device;
Red-lipped crimson roses,
Full of hidden spice.

Weave them in a garland,
And while weaving sing,
"There are garnered sunshine,
Rain, and airs of spring;
All the bliss of May-time,
Sweet south wind that blows,
Melody and perfume,
Made into a rose."

Weave a crown in autumn
From the broad-leafed vine;
When the old year dieth,
Bay and laurel twine;
But while the charming spring-time
Into summer goes,
Weave the year's first garland,
Every flower a rose!

—*Household.*

DEPARTMENT OF MISSIONS.

Third Annual Report of Rev. Ambrose D. Gring, Missionary, Tokio, Japan.

Pastors, Consistories and Superintendents are requested to read this report to their Congregations, Sunday-schools, and Missionary meetings, so that the Church may become acquainted with the movements of our missionary, and the progress made in our mission work.

Three years ago we had no Foreign Mission; now we have a fine mission property paid for, a missionary who can speak the Japanese language, and is ready and earnestly waiting to receive another laborer in the field. Thus the foundation is well laid, and the building to be reared will be an honor to the Reformed Church.

We can thank God and take courage.

T. S. JOHNSTON, *Secretary.*

MISSION HOUSE, Tsukiji, Tokio, Japan, June 1st, 1882.

Dear Fathers and Brethren of the Board of Commissioners for Foreign Missions of the Reformed Church in the United States:

I have now finished my preparatory studies, reaching over a period of three years. I can honestly say that I never labored harder—never studied with so keen a relish, never studied one thing so constantly, and never loved anything better than the strangeness and difficulties of this language. I have honestly and conscientiously, for the sake of others who are to follow me, and my own sake, tried to lay for myself a solid foundation.

When we arrived in Japan everything was new and strange. For us, as missionaries of the Reformed Church, there was nothing prepared, not even a resting place, though we shall always remember the kindness shown us by others. We met many missionaries, saw many missionary homes, and saw the fruit of missionary labor in their little churches; but while we were glad that so much had already been done, yet we could not help feeling sorry that our Reformed Church had no part in the work.

When I first heard a native preach, the language seemed to me such a gabble that I thought to myself, "Well, nothing but a great deal of grace from God, and hard study, long continued, can ever enable me to speak it." I had a few suggestions as to the different ways of study, but no helpful direction. Consequently the only way open to me was to prepare a way for myself. There is a great deal of solid pleasure, however, to enter the woods, and by your own will, and in your own way, begin to clear away the brushwood and trees and prepare the soil for more substantial and useful purposes.

I began with a determination, by the help of God, to gather all the useful information I could in the three years allotted me for my preparatory studies. I laid hands on all the useful helps I found prepared to aid me, and for three solid years, with scarce a week's vacation, I studied almost incessantly on some parts of the language. I was careful not to overwork myself, which is easily done here, but I gave all the strength I had to my studies. I was employed at my studies from early morning to nine in the evening, except a few hours daily for exercise. I denied my family much of my society, and absented myself from many a social gathering, that I might find time to study. My other studies and reading were almost entirely abandoned; my papers, many of them, were left unopened, and my letters laid aside until I had time to read them.

One of the first things I discovered to be necessary to the acquisition of this language is INTENSE APPLICATION. The entire language—words, construction, thought and form—is so entirely foreign to the Western mind, that nothing but the grace of God, and long, careful and constant application of the mind to it can make it our own. To give two or three hours a day to it is not enough, and he who wishes to make himself competent in this language must be willing to give his whole time and strength to it, and to sacrifice other studies. It is beyond question that he who is best furnished in the language has the largest field of usefulness open to him. Our usefulness is largely in proportion to our ability to make ourselves understood, and the missionary who wishes to be of the greatest service to his Master in Japan, must be willing not only to sacrifice the pleasures of his native land, but must also be willing to sacrifice the pleasure of studies in his own native and other languages.

The missionary who comes to the foreign field should have much useful knowledge stowed away in his mind, especially a knowledge of God and His Son. The work is so simple here, so primitive, that one who has had years of careful instruction at home, need gather very little more; but his greatest labor will consist in mastering the language so far as to be able to teach understandingly what he already knows, and to do this effectively will consume most of his time. The great and first thing for us to do is to make these people CHRISTIANS. There is not so much need of secular instruction as there is for decidedly Christian instruction. It is one thing to make a man a Christian, and it is another thing to make a man a scholar, and to lead a man to Christ by first teaching him the Western sciences is a long way around, and by no means a sure way. Very few are troubled with scientific difficulties, and those who are, are rather difficult subjects, and we had better apply ourselves to those who are not troubled in this way.

The kind of work most needed in Japan is hard and persistent teaching of the fundamental doctrines of our religion. The great truths of the Word of God are to be repeated again and again, until they have fastened on the mind and in the heart. Patient labor in teaching the simplest truths of our religion is more needed than great learning—I mean foreign learning—he cannot have too much native information. It is not so necessary that these people become learned in our Western sciences as it is necessary for them to be saved. I do not say that schools are useless; but that they are of secondary importance, though a most valuable adjunct to Christian labor, and should be conducted by Christian professors, who give themselves entirely to the work of teaching, and not burden themselves with the native language. I think if the Church could look out several Christian professors and send them out to begin an academy it would be an excellent support to the mission; but it does appear to me that the minister should give himself wholly to the ministration of the Word in the native language, and to do this well he will have himself constantly employed. Ministers to preach the pure Word, and Christian teachers to teach them truths of the sciences—the two should by all means be kept distinct, and this is easily done.

As a minister, ordained to preach the Gospel among the heathen, I cannot turn aside to teaching secular knowledge. I believe this knowledge is a great benefit to the Church here, and should go along with our preaching; but this must be done by teachers set apart for this work only. If the Church would like to have a school here to complement her work, she must not call upon me to conduct it, but must send a man out especially for that purpose, with the distinct understanding that he need not trouble himself about the language, and this will give him time to make the school a success.

Before we left America I had determined to spend three solid years in laying a foundation for my future work, if God so willed. I reasoned that if the Church at home thought it proper and necessary for her ministers to study four years at college, and three years at the seminary, after years of previous schooling, before entering the ministry among their own people, and in their native tongue, certainly she will not think it too long a time to study three years before attempting to minister the things of God to a HEATHEN FOREIGN PEOPLE and in a FOREIGN TONGUE.

When we arrived in Japan my determination was strengthened by the complaints and advice of the missionary brethren here; some complaining that they were driven to work before they were ready by the Church at home, and others advising me not to repeat their mistakes, but take plenty of time to prepare for work, and now I have to say that, by the providence of God, the consent of the Board, and the patience of the Church, I have finished my three years of very delightful and profitable study, and I am sure that this procedure has won for the Board and Church respect, which I hope may be deepened by what is to follow.

This three years' preparation is to me what every minister must feel his college and seminary course to be to him. I feel as I did when I left college and seminary. Those who have passed through these institutions know what that feeling is. It is certainly not with a feeling that we have acquired all that is to be acquired. It is certainly not with a consciousness that we are very wise and have mastered all that there is or ought to be mastered. No, every true student leaves his school days with feelings far different from these—he feels that he has only begun.

I say modestly that I have during these three years acquired some knowledge of the Japanese language, though it is not without the deep sense of a clear conviction that my knowledge is that of a beginner. I know something of the spoken and written language; I know something of the difficulties and intricacies of the language; I know something of the people among whom I am to labor—their character, cast of mind, and their needs. I am able to hold a limited conversation on most any subject; I can read the Bible with considerable comfort; I can read, by the aid of a dictionary, most any book; I have learned something of the almost endless variety of characters and style found in the language, and most of all, I have learned to be very humble when I speak of the language.

I hope when our helpers come on they will find many things at hand, and that they will be able in three years to accomplish much more than I have because of the assistance that I shall be able to give them. I am confident that I can save them a year's time, and that I can give them in a few lessons what cost me six months' work. I mean, if it will be agreeable to the persons, to give them a part of my time during their first year. It has always appeared to me to be a great waste of time and money that the younger missionaries should not have the direction of their older brethren at least for the first year, and in this way save much worry and labor, which is unnecessarily repeated by every new comer under the present system. The person you send will find a nice little library, belonging to the Church, of all the helps that are to be obtained, and some that cannot be now obtained, ready for his use. I have had my helper in view during my studies, and have preserved in writing what I thought would be helpful to him. I hope when he comes, and we are looking for him now, he will find as much pleasure in the study of the language as I have had, and still have, and I know we shall be very helpful to each other. I have felt a great want of companionship in my studies, as well as in other respects. Our loneliness at times is very deeply felt, and I hope and pray the Church to send us help.

I cannot refrain from returning my heartfelt gratitude—first, to Almighty God, and second, to the Board and Church—for the privilege and benefit of making this preliminary preparation for my work. I can now begin much more wisely, and will be likely to keep clear of breakers which I should have come upon had I begun sooner. I mean now to set to work, exercising my ministry wherever I shall find an opportunity prepared. I am exceedingly anxious to set to work. It has been a severe trial to remain silent so long, but I did it that I might be made more useful in after life, and I believe I shall be more useful because of this waiting. I can assure you that he who has the power to wait in hard study for three years, among heathen, before attempting any work, passes through an ordeal which is bound to fit him for many other harder things. I shall be delighted now to set out on Christian work of various kinds, as the work must necessarily be in the beginning. Just what form this work is to take I am not now able to say. This much I am sure of, that there is here a great harvest of souls to be reaped for the Church by him whom the Lord chooses.

Along with my preparation in the language there was another preparation going forward, and that a spiritual preparation, which is of prime importance. The Lord, I hope, has fitted me to endure in His service now what would have been hard to endure before, and in many things has opened my eyes. My whole heart is in the work, and I pray Him to make me a useful instrument in His hands to lead many to Himself.

I also hope from this time forward to do more for the people at home, by way of information of various kinds.

I have kept the property in good repair and find the experience of others true—that there is always something to be looked after and fixed. We suffer from bad workmen who have never learned their trades.

I have been able to do some work in the way of Scripture leaflets. I have distributed some 15,000, and my experience is such as to greatly encourage me in this line of work. I shall always use the printing press to aid me in my work; I could not do without it.

During the year the Lord has been gracious to us and kept us from sickness and harm, and our home in safety from earthquake and fire, for which we are most deeply grateful. Mrs. Gring has been very well; so have my son and myself.

We herewith return our thanks to the Board for the pleasant year we have passed, in which all our wants were met, and much encouragement given to us, and we assure the Board of our highest respect and love.

Yours, respectfully, in Christ,

AMBROSE D. GRING,
28 Tsukiji, Tokio, Japan.

Science and Art.

So microscopically perfect is the watch-making machinery now in use that screws are cut with nearly 600 threads to the inch, though the finest used in the watch has 250. These threads are invisible to the naked eye, and it takes 144,000 of the screws to weigh a pound, their value being six pounds of pure gold.

THE AIR WE CONSUME.—The lungs will contain about one gallon of air at their usual inflation. We breathe on an average 1,200 times per hour, inhale 60 gallons of air, or 14,400 gallons per day. The aggregate surface of the air-cells of the lungs exceeds 20,000 square inches, an area very nearly equal to the floor of a room twelve feet square.

It is a curious fact that a black object on a white ground appears larger than it really is. Thus a white stripe on a black ground seems broader than a black stripe of the same size on a white ground. It is thus explained by a scientist: when one of our senses receives a double sensation, one of which is stronger than the other, the weaker one will not be felt. This is especially the case where both impressions are of the same kind, or when a strong effect from an object on one of the senses is followed by another of the same kind which is milder or weaker.

One of the most eminent of living investigators into the phenomena of optics is M. J. Plateau, of the Royal Academy of Belgium, who for the last forty years has been so totally blind that he may direct his face to the sun without being sensible of the least objective clearness. His researches into the phenomena of light have excited the admiration of his fellow scientists; his experiments on the wonderful colors of soap-bubbles are beautiful. M. Plateau has just published a little paper on the sensations which he experiences in his eyes, which is of practical value. He states that he has constantly in his eyes the sensations of light. His field of vision is divided into spaces, of which some are very clear and others sombre, or almost black. These spaces are not precisely limited, but run into each other at their borders; but what is remarkable is that their general tint alternates between grey and reddish.

Items of Interest.

From a crevice in the stone front of the State Library building in Albany, a vigorous young elm, now five feet in height, has pushed its way into the world.

The Undertakers' Exposition in Rochester has been visited by throngs of people over whom the display of mortuary conveniences seems to exercise a peculiar fascination.

Saturday, June 3, was the anniversary of the death of the late Emperor of Russia. The occasion was observed devoutly in St. Petersburgh by services in the cathedral, with the Emperor and Empress in attendance.

The Annual Catalogue of the Keystone State Normal School, located at Kutztown, Berks county, Pa., reports 519 students for the past year. It seems to be in a flourishing condition. Rev. Nathan C. Shaeffer, Ph. D., is the Principal.

It is stated that one of the effects of the intoxicating fungus used by the Tartars is an erroneous perception of space. A person under its influence will take a jump sufficient to clear the trunk of a tree when he only wishes to step over a straw.

The Trustees of Bryn Mawr College, Pa., the institution founded by the late Dr. Joseph W. Taylor, formerly of Philadelphia, who bequeathed about $900,000 for an institution for the education of women, have nearly completed the college building at Bryn Mawr, and it is to be known as "Taylor Hall."

A lady who resides at Whitby, in England, boasts of a famous rose tree, of the description known as the Marechal Niel, which was planted eighteen years ago, and now has an extreme growth horizontally of forty-eight feet to the left and fifty-four feet to the right of the parent stem. The average depth of the tree is five or six feet, and last year 2,500 roses were plucked from it, and this year 3,500 distinct buds in formation have been counted already.

The Normal Music School at Freeburg, Snyder county, seems to be sustaining its good reputation. Mr. F. C. Moyer is the director, and he refers to Drs E. V. Gerhart, Weiser, Rev. Wm. A. Hass, and Elder Chas. Santee, for commendations. This well known school offers the accumulated advantages of many years successful operation. All branches of vocal and instrumental music practically and theoretically taught by competent teachers, and proper care and management of the director. Music teachers, students and beginners will find this school just the help they need and a speedy advancement is promised.

A French lady recently died at the advanced age of ninety. Her will contained this provision: "I leave my physician, whose enlightened care and wise prescriptions have made me live so long, all that is contained in the old oaken chest in my boudoir. The key of the chest will be found under the mattress of my bed." The heirs were much disturbed, for they foresaw a material diminution of their share of the property. The fortunate and expectant physician at length arrived. The notary delivered to him the key of the chest. It was opened, and found to contain solely all the drugs and potions, still intact, which the worthy physician had given his patient twenty years back.

Thirty-three years ago the Prussian King, William IV., conceived the idea of printing a magnificent royal edition of the works of Frederick the Great. This was not intended for public circulation, but was to be kept as a gift for princes, ambassadors, and others whom the King delighted to honor. Adolf Menzel received the commission for its illustration, and it was brought out in sumptuous form in thirty folio volumes. Little has been known of this work during all these years. Lately, however, the Emperor has given permission to Herr R. Wagner, the well known art publisher of Berlin, to issue a limited edition of the work in reduced form, but with all the original illustrations printed from the blocks preserved in the royal collections.

The use of poisonous dyes to color the covers of books is happily not a common practice. Yet book publishers are occasionally careless about the materials used in coloring their books. Lately in Troy a child, while playing with some water-color paints, looked about for a palette, and seized a small book—attracted by the bright green color of its cover. He mixed the paints on the cover of the book for some time. Then he was suddenly taken with convulsions. It was only after three days' incessant labors that the physicians saved his life. The child's wealthy parents afterwards had the physicians investigate the manner of its being poisoned. They discovered that the dye with which the brightly colored book was colored contained the poison. In wetting the paints on the book cover the child had innocently wet also the dye—and soon transferred some of the poison to its own lips. The book was a report of the Society for the Prevention of Cruelty to Children.

There was a dog which Thomas Hood had given to Lamb, which proved more of a trouble than a pleasure, for Dash followed his own fancy on their long rambles, and Lamb felt bound to follow the dog. It was transferred to Mr. Patmore, and his former master writes inquiring after the animal's sanity: The first illogical snarl he makes, to St. Luke's with him! Try him with hot water! if he won't lick it up it is a sign—he does not like it. Does his tail wag horizontally or perpendicularly? That has decided the fate of many dogs in Enfield. Is his general deportment cheerful? I mean when he is pleased—for otherwise there is no judging. You can't be too careful. Has he bit any of the children yet? If he has have them shot, and keep him for curiosity, to see if it was the hydrophobia. And so he runs on for a page or two with most excellent fooling.—*Fraser's Magazine.*

Personal.

Sergeant Mason is engaged at making shoes at the Albany prison.

King Humbert has promised to act as godfather for the infant son of Prince William, of Prussia.

William H. Vanderbilt recently gave his check for $1,000 to pay off the debt of Grace church, Lexington, Va., which was erected in memory of General Robert E. Lee.

Mr. Longfellow wrote forty-two distinct works. Many of them have been translated into thirteen different languages. The sale of Mr. Longfellow's works from 1839 to 1867 amounted to 335,550 volumes. From 1867 to 1882 there were sold 194,000 copies of his collected works, in four different editions. In 1881 more than 45,000 copies of his works were sold, and in the same year 15,000 copies of the "Birthday Book," edited by Miss Bates.

Rev. Dr. John Poisal died on the 25th ult., in Baltimore. He was seventy-five years old, a native of Martinsburg, West Va., and entered the ministry of the Methodist Episcopal Church when about twenty years old. At the commencement of the war, with the Rev. Alpheus Wilson, lately elected Bishop by the General Conference at Nashville, and the Rev. Mr. Busey (since deceased), he established the Methodist Episcopal Church South, in Baltimore.

Rev. John A. Brown, D. D., late Professor in the Theological Seminary at Gettysburg, died in Lancaster, Pa., on the 18th ult. Dr. Brown was a leading minister in the Lutheran Church, and held many prominent positions. More than a year ago he was paralyzed, and since then he has not been able to do much active work. He was buried in Lancaster, and his funeral was largely attended. Drs. Baugher and Gottwald delivered eulogies.

Books and Periodicals.

PEERLESS PRAISE. Hymns and Music for the Sabbath-school, by J. H. Kurzenknabe. Price per hundred, $30; single copy, 35 cts.

THE ARK OF PRAISE for the Sabbath-school or prayer-meeting. Edited by John R. Sweeney and Wm. J. Kirkpatrick.

Both of these books are published by John J. Hood, 1018 Arch St. The former, in addition to the Concise Elementary Department previously given to the public, professes farther advances in simplifying music. It contains many familiar hymns. The latter is a companion work to the *Garner* and the *Quiver*, avoiding hymns already published so as to give something new.

TEN NIGHTS IN A BAR-ROOM. Unabridged. Revolution Temperance Publishing House, Chicago, Ill.

This is a well-known work by T. S. Arthur, put into a 5c. edition to supply the wants of temperance workers. There can be no doubt about the accuracy of the picture drawn. The book will do good. If men must have cheap literature, let it tell upon the welfare of their fellows.

OUR LITTLE ONES for July is on our table. This excellent magazine for the little folks continues to merit a worthy place in the catalogue of magazines for the young. Its illustrations and articles are all calculated to interest its young readers. The Russell Publishing Co., 36 Bromfield street, Boston, Mass. $1.50 per year.

LITTELL'S LIVING AGE for July 30 contains: The Boundaries of Astronomy, Contemporary Review; Lady Jane, by Mrs. Oliphant, conclusion, Good Words; Three Months' Holiday in Norway in 1881, Macmillan's Magazine; The Ladies Lindores, part III., Blackwood's Magazine; The Tower of London, Nineteenth Century; An Eton Boy, Fortnightly Review; The City Churches, Saturday Review; The Commercial Spirit in Modern Education, St. James's Magazine. Poetry: "Arrears"; Summer; Age; Misceliany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On Thursday, June 22, at the Reformed parsonage in Ringtown, Pa., by Rev. W. S. Sandoe, Mr. Hiram S. Moyer, of Shenandoah, Schuylkill Co., Pa., to Miss Rose Shoot, of Mahanoy City, Schuylkill county, Penna.

Obituaries.

DIED.—Mercersburg, May the 8th, in the 65th year of her age, Mrs. Sarah McDowell, widow of the late Dr. John McDowell.

Dr. McDowell and his wife will not soon be forgotten by any that ever knew them. The mentioning of the name simply will bring back blessed memories to many. The Dr.'s cheerful disposition and sparkling remarks come up before us in all their freshness and joyfulness. Mrs. McDowell, too, was kind and pleasant. Professors and students were always met with a cordial reception at their home, and on leaving felt cheered and strengthened by the social intercourse which they enjoyed. Long will they live in the memories of their friends.

Mrs. McDowell was in a delicate state of health for many years. Over twenty years ago the Dr. often despaired of her life, but she afterwards improved and of late years enjoyed comparatively good health. It was only toward spring that her health declined, and by an attack of something like pneumonia her earthly existence was soon terminated. She bore her severe sufferings with patience, and, being reconciled to the will of her heavenly Father, died in the triumph of faith.

A few days before her death, as she thought of her past life, she was overcome by a feeling of gratitude to God for all His goodness and mercy toward her, declaring that there was not a want in all her life that was not supplied, and that covenant grace, too, was bestowed at every step. She was in a waiting posture. And as the spirit was separating from the soul, and about to leave the body, to be conveyed home by the angels, she exclaimed: Oh what a heaven! and peacefully passed away.

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation? Blessed are the dead which die in the Lord."

DIED.—At the residence of B. R. Whitelaw, Esq., Orange Co., Va., on Monday, the 15th of May, Wm. H. Heman, aged about 70 years.

The subject of this sketch was born near Bremen in the northern part of Germany, and came to this country when about 20 years of age. He resided at various times in the counties of Shenandoah, Madison and Orange, devoting himself principally to the profession of teaching. Brother Heman had been a consistent member of the Reformed (Lutheran) Church for many years. His religion was of the undemonstrative type, and, although meekness was one of the most prominent of his many sterling virtues, yet his influence was felt and acknowledged by his many friends and acquaintances. His simplicity and purity of character won him many friends, and none more ardent than the members of the family with whom he had for many years sojourned, and in whose midst he died. In every relation of life, as a teacher, as a citizen, as a member of society, as a friend, as a churchman, his characteristic was Fidelity.

He was buried by Stella Lodge of Masons, of which order he was a zealous member. Peace to his memory. A FRIEND.

DIED.—On the 19th of June, in Strausstown, Berks Co., Pa., Thomas Hiester, father of Rev. Dr. J. E. and E. E. Hiester, aged 78 yrs., 11 mos. and 9 days.

His earthly remains were interred on the 24th in the cemetery of Zion's Church, near Strausstown. The occasion was improved by the pastor, Rev. T. C. Leinbach, from 2 Tim. 4: 6. J. E. H.

DIED.—In Sellersville, on the 15th of June, Mother Lydia Mangle, aged 77 years.

Baptized in tender infancy by the Rev. M. Senn, and confirmed by the Rev. T. A. Strassberger as a member of the first class he confirmed in the old Tohickon church.

To the faith of her church she was faithful unto the end, until, weary of her pilgrimage here below, and longing for rest, she departed in peace in the blessed hope of a better life beyond. PASTOR.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER, Rev. D. B. LADY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JULY 5, 1882.

We call attention to Rev. A. D. Gring's Third Annual Report which will be found on our seventh page. We hope it will incite our people to renewed efforts in the cause of missions. We are very far behind other churches in this matter, and more extended honest work in that way will do us more good than anything else.

We lately published an appeal to the American Bible Society, which is about to begin its fourth general supply of the Scriptures throughout the United States. Some idea of the magnitude of the work can be formed if it is remembered that our population is now fifty millions as contrasted with less than thirteen millions in the year 1829. The demand is enormous, and every one should help in the work.

Dr. Darling's sermon before the General Assembly of the Presbyterian Church at Springfield, Ill., is published in the New York *Evangelist*. The late moderator calls a halt upon the so-called evangelical methods, that would send adventurers to the front to take the place of ordained ministers.

It will be a relief to the public to know that Guiteau the assassin of President Garfield has been hung. And we hope he will be banished from thought except as a warning to evil doers. If any of the members of his family are crazy, let them be sent to the seclusion of an asylum, like other insane people, and not be obtruding themselves into notice. People are sick of the whole affair, and especially impatient with would-be philanthropists, who have sought to thwart justice through mawkish sentimentality.

The *Christian Union* announces that it has the best authority for saying that the "Hartford Courant" is wholly misinformed in its statement that Prof. Seelye has counseled his students to go to Hartford and beware of Andover.

The three R's—reading, 'riting, and 'rithmetic, are now eclipsed by a speaker at the Congregational Union meetings in Edinburgh, who said, recently, that ministers need to be endowed with the three Gs—grace, gumption and Greek.

Jane Johnson, the "wickedest old woman in England," has been converted. She is eighty four years of age, and has been in the Leeds prison 240 times, and nearly as many times in other jails. Of course they have put her to preaching, and she is said to have large audiences at Hull.

The *Examiner*, a leading Baptist paper, offers the editor of the *Christian Advocate* $100 if he will prove that baptism was administered in the apostles' day by sprinkling or pouring. The *Presbyterian* is not distressed with doubts in regard to the historical fact involved, but intimates that the proposition comes so near an attempt at a wager that there is no fun in it.

The *Christian Intelligencer* gives some editorial notes upon the late meeting of the Reformed (Dutch) Synod. It thinks it strange that the meeting of the highest ecclesiastical judicatory of a historic church should not have been so much as noticed by the New York papers, notwithstanding the fact that the members are in such intimate relation with all public movements. Our own Church has long since become used to that and is no longer sensitive to it, and it is, perhaps, well to be satisfied, if we are known only in the "Book of God."

In regard to the place of meeting, the *Intelligencer* says:

"There was, an edifying reminder on the walls of the edifice in which the Synod were assembled. This was a large calla lily set among interlacing thorns,—the ancient symbol of the churches of Holland during the Spanish persecutions of the 15th and 16th centuries,—significant of a pure doctrine among the sharp environments of war, tyranny and the Inquisition. And the motto attached is from the verse preceding that which we have already quoted from the Song of Songs. It is the Heavenly Bridegroom's exclamation concerning His Church, "As the lily among thorns, so is my love among the daughters!"

Speaking of the opening discourse, it has this:

"We hardly know whether to class Dr. Hartley's sermon as radical or conservative; perhaps it partakes of both qualities. It is undeniably conservative, to cherish and even resume the old liturgical traditions and custom of our Church; but we have drifted so far away from them in our general practice, that it seems almost like an innovation to restore them to the extent urged by the Synodical preacher. We are glad, however, to have the case so forcibly presented, and it ought to receive equally earnest attention."

"What can be done about it, other than "moral suasion," it is hard to see. No such change can be legislated into the Church, by being made obligatory. And here is the point where we think the advocates of an increased liturgical observance are apt to overlook a supreme consideration. While it is unquestionably our policy as a denomination to emphasize our distinctive traits, and while liturgical worship is one of these, it is also true that the crowning feature of the Reformed Church is essential liberty in this, as in many other respects. There is nothing now to prevent any church from using any amount of written form, or observing any number of festivals, consistent with evangelical teachings. And if the tendency of two hundred years has been the other way, it must be taken as an indication of the genius and spirit of the denomination. There are, however, signs in all the churches that a liturgical current is setting in, which may reverse this tendency in our own body. In fact, by taking it at its flood, it may do much toward leading on the Church to larger fortune.

A story is told of an old gentleman who always took notes of his minister's sermon, and on one occasion read them to the minister himself. "Stop, stop!" said he at the occurrence of a certain sentence, "I didn't say that." "I know you didn't," was the reply, "I put that in myself to make sense." Sometimes newspaper men have to make up deficiencies, but if they get a name or a figure wrong, they "catch Hail Columbia."

Our esteemed and able contemporary, the *Christian Instructor*, the organ of the United Presbyterian Church, is discouraged and disconsolate because the law prohibiting the use of instrumental music in the churches has been repealed by the Presbyteries. It can see nothing in the concession but a removal of the barriers that separate men from Rome, and thinks the exigency calls for a day of fasting and humiliation.

This would imply that Christians who use organs and other instruments of music in the public worship of the sanctuary, are in a fair way to drift into the papacy—an assertion that has no basis of fact. It seems to us that Protestants have as much right to praise God with the harp and the timbrel as any one else, and that the undisputed monopoly of what God has allowed, has attracted or driven more people to Rome than anything else. And then, how about fasting? Is not the appointment of a time for that, the entering wedge in favor of church days and meritorious penance? If men go far enough they are apt to reach the same goal from an opposite direction.

Mr. Binkley struck the Ridge Valley charge, Bucks county, in the hay-making season, which is unfavorable to a thorough canvas; but he has sent in eight new subscribers for the MESSENGER, and sixteen for the *Hausefreund*. Rev. S. K. Gross is the efficient pastor.

BUILD CHAPELS.

There are hundreds of settlements, or neighborhoods, where a Reformed Church could be organized, but where it is not done, and all from sheer neglect.

We were told by a Methodist minister that his denomination (not including the M. E. Church South) averaged a chapel every day of the year. Of course such work indicates *method*, and a little of that article in our own Church would not be at all injurious. We lack method, and perhaps we lack zeal, for usually the latter begets the former. At any rate, thousands of our people are without spiritual homes, just because they have not been gathered and organized into congregations by those whose office it is to do it.

We here present a method which needs no classical formulation or action to begin with. Let those ministers who are well established (or otherwise) in large towns, see to it that between them and the next strong-hold of the Church—if the distance be sufficient—chapels be erected for the benefit of Reformed people; and the authority to organize a congregation will be readily granted. For example: between two Reformed Churches there is a space of twenty miles and no church of our own, but quite a number of our people. Some of these live near enough to one or the other of the two churches to attend the services regularly, but others do not, having settled down about midway between them. These will probably (if even that) hang on to their Church *as to name*, but their children will be captured the first opportunity by one or other of rival sects—their spiritual mother has not forgotten them. Then let the pastors at each end go to work, build a chapel, costing, say eight hundred dollars, and organize a congregation. Then let other points be looked up, chapels built, congregations organized, and a new pastoral charge constituted. That is the way to do, and just the way we have not been doing, to the extent of our duty and ability as a church. Build a chapel, whenever there is a demand for one, and create the demand itself, if necessary. A Reformed chapel is a blessing to any community. We should so regard it. We know that our Church is the glorious mother of Reformed Protestantism, and it is her children's duty to make her known everywhere for the glory of God and the salvation of men. Of course, certain trumpet blowing and conceited sects affect to despise her, but, O! how they lust after acquisitions from her membership! They know their value; and yet we have often let valuable members slip from us, as if they were no account. We need to learn more perfectly and to use more practically the *possessive case*. We know the *objective* about well enough.

If our ministers will take the pains to search for the sheep that may be scattered at points between their own charges and those of their nearest brethren, they may return from their search both astonished and rejoiced. Gather up the fragments, that nothing be wasted; and the fragments will often be found to be the best part of the loaf. Build chapels, and gather the people in. K.

GREENSBURG SEMINARY.

The Seminary at Greensburg closed a year of hard and successful work on Wednesday, June 21st. The Commencement exercises began on Sunday previous with the Baccalaureate sermon, preached by Rev. Stephenson of the United Presbyterian Church of Greenburg. The sermon is said to have been sound and scholarly and to have teemed with good advice to the young ladies of the graduating class. Written examinations, in all the studies, were held during the last week of the term, closing with oral examinations of the most advanced classes, on Tuesday, the 20th, before the Board of Trustees. In these exercises the pupils acquitted themselves in such a way as to show the thorough drill to which they had been subjected, and to do great credit to the institution in which they are receiving their training.

On Tuesday evening a musical entertainment was given in Seminary hall, under the direction of the Misses Stephenson and Cort, the teachers of the musical department of the school. Wednesday morning was taken up with a meeting of the Board of Trustees of literary institutions of Pittsburgh Synod. The most interesting part of the literary feast came on Wednesday afternoon, when, in the midst of well-rendered musical performances and showers of bouquets, the young ladies read their essays. There were some six or seven of these, together with a short address by the President of the Board of Trustees and a more lengthy one by the principal of the school. The essays evinced careful culture and earnest thought. All did well. It would be difficult to discriminate and properly distribute the praise they deserved. There were two graduates, Miss Rosa Welty of Pleasant Unity and Miss Hulda Cort of Greensburg. Large audiences of the beauty and intelligence of Greensburg and the county were present at both the musical and literary entertainment. On Commencement day, especially, the large hall, in which the exercises were held, could have been twice filled with the eager multitude which thronged the place.

As is known to the Church, the Greensburg Seminary is located at Greensburg, Westmoreland Co., Pa. The buildings are large and commodious, and are situated on an elevation on the southern border of the town, overlooking the town and a large part of one of the finest sections of farming country in the State. The grounds are beautiful and well kept. The surroundings can not fail to exert a good influence on the æsthetic culture of the pupils. The school is the child of the Pittsburgh Synod, and is fixed very near the centre of the Synod's population. The principal is Rev. Prof. Lucian Cort, A. M. The professors and teachers number seven. There is a four years' course in the regular studies which include Latin, Greek, French and German and the higher mathematics. There is also a full course in music and painting. Miss Stephenson is at the head of the musical department, and Mrs. Campbell presides over the department of drawing and painting. Many fine specimens of the latter art, executed by the pupils, were on exhibition on commencement day.

This young and vigorous institution is manifestly growing in popular favor, and gaining strength with each succeeding year. Principal Cort evidently manages with rare skill and ability. The teachers, from the least to the greatest, do thorough work in all the departments, and their conscientious labors are appreciated by the community During the year just closed 98 pupils were in attendance, a considerable increase on former years. And a goodly number of these were from abroad and boarded in the institution. Every available seat in the recitation rooms was occupied. The principal said in his report to the trustees, that "the enterprise was no longer a doubtful experiment, but a fixed fact." The prospects for a large number of pupils for next year are good. Altogether we feel like congratulating Prof. Cort, the Pittsburgh Synod and the Church at large on the prosperity and success of our educational work at Greensburg. L.

Communications.

A BOOK FOR OUR PEOPLE.

Rev. Dr. J. H. Good has just issued a new work called "The Church Member's Hand-Book," containing the Doctrine, Government, Discipline, Customs and Constitution of the Reformed Church in the United States, etc. To this book we wish to call attention.

For a number of years we have been making ourselves uncomfortable by discussing the few subjects upon which we differ in opinion. The General Synod at Tiffin, by its adoption of the report of the Peace Commission, demonstrated how many were the subjects upon which we agree, and paved the way for charitable recognition of the right of differing on all others. Since then the church has shown an increased activity in deeds of Christian love and charity, and the result is that the points of difference do not seem so terrible after all. We have but exemplified the fact that a live church must vigorously endeavor to do the work of her Master.

This little book is a timely publication, and is entitled to generous reception at the hands of those who are more anxious to familiarize themselves with the recognized doctrines of our church, than with the subjects upon which her ministers and members may disagree. The author, whose initials modestly appended to the preface, show to be Rev. J. H. Good, D. D., has furnished a *vade mecum* of value to the laity. A brief, succinct historical sketch of the history of the Reformed Church prepares the way for a synopsis of its doctrines and its Christocentric standpoint, as laid down in the Heidelberg Catechism, which then follows, so divided that it may be used by different grades in our Sunday-schools. The classic references are printed in full, and others added to give still more authority to the answers. We could have wished the revised translation had been used, but this is a point on which we may differ. Next follows a brief statement of the system of government employed by the church; her customs and usages, especially as regards the use of a Liturgy, Infant Baptism, Confirmation, Public Worship, Festivals, Family Worship, and Prayer Meetings. The present Constitution, with a number of Forms and Rules, closes the book.

The author has done a good service by its preparation. The membership here find what solid ground we can all stand upon, and may learn to look with much brotherly consideration upon those whose tastes and opinions differ with them. There is a unity which does not require uniformity, and that unity is one which Dr. Good's little book plainly and unpretendingly sets forth. We trust that it is the precursor of many publications of like spirit and with like interest, and hope that it may meet the same welcome from the Church generally, that it has received on its entrance into our Library.

"L. H. S."

The Book is 16mo., pp. 176, published by E. R. Good & Bros., Tiffin, Ohio, and is for sale at the Reformed Church Publication Rooms, 907 Arch Street, Phila. ED.

A PLEASING CHAPTER IN THE LIFE OF A COUNTRY PARSON AND HIS FAMILY.

On Tuesday evening, June 20th, 1882, the village of Centre Square, Montgomery Co., Pa., was the scene of a large gathering of people from far and near. Forming themselves into a line and marching two by two, they proceeded out one of the streets of the village towards their objective point. This proved to be the house occupied by Rev. J. H. Sechler and family. The head of the procession having reached the house, without much ceremony marched in, and the good people were soon flitting about all over the house, of which they took complete possession. Up-stairs, down-stairs, in the library, the bed-rooms, the hallways, on the stair-ways, in the parlor, the sitting-room, the dining-room, the kitchen, on the verandah, out on the lawn,—everywhere, except in the garret and in the cellar, the welcome visitors could be seen moving about, hither and thither, coming in, going out. Faces beaming with joy, kind voices laughingly greeting and affectionately speaking, good humor everywhere prevailing,—all evinced that the gathering was not one of sadness, nor brought about by affliction's call. The persons consisted of a large number of the members and friends of Bœhm's Reformed Church, located at Blue Bell, Montgomery Co., Pa. The occasion was the tenth anniversary of the marriage of the pastor of the church. On the 20th of June, 1872, in the Reformed Church at Myerstown, Lebanon Co., Pa., by the Rev. Dr. Geo. Wolff, John H. Sechler and Miss Mary Bower had been joined together in the holy bonds of matrimony. The members and friends of Bœhm's church, some years ago learned this fact, and keeping it in mind, waited until June 20th, 1882, when, having previously arranged, they carried out a surprise, in the shape of a tin-wedding, for the bride and groom of ten years' standing.

Rev. J. D. Detrich, pastor of the Reformed Church at Whitemarsh, Montgomery Co., Rev. H. B. Strodach, pastor of St. John's Lutheran Church, Centre Square, and Rev. Prof. D. L. Coleman, of the Lutheran Church, Principal of Centre Square Seminary, had also been invited, and were present during the anniversary evening. An invitation had also been extended to Rev. H. M. Kieffer and family, of Norristown, Pa., where Bro. Kieffer under the blessing of God, is successfully going forward as pastor of the Reformed Church of the Ascension, but Bro. Kieffer and family were not able to be present, by reason of serious illness of both the father and mother of Mrs. Kieffer.

The welcome company arrived about eight o'clock, and soon, thereafter, many of them might have been seen busily and pleasantly engaged in the kitchen and dining-room. Long, empty tables in two rows, were stretched the entire length of the dining-room, and, presto! change, a most wonderful growth seemed almost to arise from the dead wood. The tables soon groaned with toothsome dainties and substantial edibles, that could well tempt the palate of the most fastidious epicure. To attempt a description of the cakes, big and little, the strawberry short cake, the fruits, bananas, oranges, &c., the large and beautiful bouquets of sweet-smelling flowers, the flavor of the ice-cream and lemonade, would be a task that could only end in falling short of the reality. To be realized, sight and taste were necessary. Suffice it to say that the good things were legion for number and delicious to the taste. When all was ready, the bride and groom were requested to join arms, and lead the way to the dining-room. When as many as possible were grouped about the different tables, (and a perfect jam it was, with many more to follow), Rev. J. D. Detrich offered a fervent prayer, after which, and before a mouthful of anything was eaten, the same good brother, ready-primed, started off in a speech, reaching the acme of eloquence when he extended his hand towards the bride, and nearly took away her breath by presenting her in the name of the assembled friends, with a portly and weighty roll, in which he said she would find *eagles, photographs with green-backs*, and *silver trades*. Being requested by the good lady to return her thanks, the reverend gentleman did so, in another neat and very fitting speech, proving conclusively that the "*invincible inability*" of college days, had been triumphantly overcome. The roll contained something more than fifty dollars. Rev. H. B. Strodach then followed with another speech, directing his remarks to the groom, concluding with the presentation of a large cake, which, he said, the groom would find a solid one, and requiring a sharp knife to cut it. The groom being requested to go to work upon the cake, did so, and found that he had indeed a work before him. He felt like calling for a saw, for apparently the knife was making no impression. The cake proved to be a large tin-box, beautifully iced over, the lid of which after a few suggestions from some friends the groom succeeded in removing. The contents consisted of trade-dollars and many other articles. When the laughter had a little subsided, Rev. D. L. Coleman also began firing a speech at us, presenting the groom with another large cake similar in substance to the former, excepting that the contents consisted of a handsome volume, the gift of Rev. H. B. Strodach. Prof. Coleman was not yet done. For immediately after this last presentation, he began the reading of a poem, most appropriate and well-worded, the composition of Mrs. J. Findlay Braden. These good brethren now having emptied themselves of their speeches, were ready to fill up from the tempting display on the table before them. And as they looked hungry, and the groom (partly perhaps on this account) was excused from making any set speech, all fell to work with a hearty good-will, upon the viands mutely asking for human sympathy and companionship. Although the groom then had nothing to say, being too full for utterance (and this too before having eaten anything, neither arising from a heavy supper) yet he now, in this public way of description and notice, desires to make his speech, and conclude the thanks of the bride and himself.

The evening was pleasantly spent in social converse, vocal and instrumental music, without stiff formality, and in perfect freedom.

On the table in the library, were arranged a number of both useful and ornamental articles, and in the kitchen, bags of flour, packages of sugar, coffee &c. The good friends who had assembled, thinking that the pastor's family was probably pretty well supplied with tin-ware, did by no means confine themselves to tin-ware in the gifts presented. Every member of the family was remembered, the four little folks and the serving-maid, also receiving tokens of loving remembrance. Nor was Dolly, the faithful carriage horse forgotten, as the well replenished oats-chest amply testified.

During the evening, the groom requested that the friends register their names in a book which would be found for that purpose upon one of the desks in the library. Some persons had already returned home when the request was made, but of those remaining, one hundred and twenty-two names were registered. Including the members of the pastor's family, and fortunately, the mothers of both bride and groom were present on a visit, about one hundred and fifty persons engaged in the festivities of the evening.

The value of the gifts presented, together with the lavish provision made for the evening, could not have been much short of one hundred and twenty-five dollars.

We desire heartily to return our thanks to the kind friends and donors, and pray the blessing of Almighty God upon them, and that He may still more firmly cement the bonds that bind us together as pastor, pastor's wife, and people.

JOHN H. SECHLER,
MARY SECHLER.

EMAUS, PA.

Emaus is an interesting and beautiful little town on the railroad, about six miles from Allentown, on the way to Reading, and more than a Sabbath day's journey from Bethlehem. Its streets are wide, with houses standing in some distance from the pavement, so that they might be called avenues or boulevards, in a small scale, rather than streets. It was laid out by the Moravian brethren nearly one hundred and fifty years ago, at the time when they established other settlements in the eastern part of this State. Of late years town lots have been sold to people of other denominations, Reformed and Lutheran and at present it is a thriving town of over 1200 inhabitants. About six years ago, Pastor A. J. G. Dubbs commenced to preach in the place in connection with his Lutheran colleague, Pastor Rath, and held his services in the Moravian Church. In the course of time he organized a congregation, and on the last Sunday in June he had the pleasure to lay the corner stone of a new church. The services, both in the forenoon and afternoon, in the open-air, under the shade of several large trees—conducted mostly in the German language, were interesting and impressive. The pastors, Dubbs and Rath, were assisted in the services of the day by Pastor Olewell, of the Moravian church, and the writer. As the time is growing the prospects are that both congregations that have united in building this new house for the Lord, will grow and increase. It is proper to add that the Brethren and their pastors have shown their Reformed and Lutheran brethren much kindness all along, in allowing them the use of their church, and otherwise in encouraging them in their efforts to serve the Lord. We believe that the spirit of peace and concord will pervade the churches as becometh brethren, and that their common Lord will often reveal Himself in the breaking of bread, as at Emmaus of old.

SUPT. OF MISSIONS.

CLARION CLASSIS.

Clarion Classis convened in annual session in St. Peter's Reformed Church, St. Petersburg, May 25, at 7.30 P. M. At the request of the retiring president, Rev. D. S. Dieffenbacher preached the opening sermon. Rev. J. M. Evans was elected president; and Rev. R. C. Bowling, corresponding secretary; Rev. D. S. Dieffenbacher was re-elected treasurer, and is stated clerk. Twelve ministers and thirteen elders were present. Two ministers were absent.

After the usual standing committees were appointed, the parochial reports were read by all the pastors, relating to their work during the year. How sad it is to hear of so many who profess to love the Lord Jesus Christ, and yet fail to partake of the Holy Communion; and others who so frequently absent themselves from the services of the sanctuary; and many who pay little or nothing for the support of the gospel. How many elders are there, who go to Classis prepared to answer (having a correct knowledge of the facts) the constitutional questions propounded to them?

Rev. J. B. Thompson was dismissed to Tuscarawas Classis, Synod of Ohio; Rev. T. R. Dietz, to the West Susquehanna Classis, Synod of United States; and Rev. Joshua Wolbach, Illinois Classis, Synod of Ohio. Rev. C. W. E. Seigel was received from West Susquehanna Classis, Synod of the United States.

A call from the Tionesta Mission to Rev. D. G. Klein was confirmed, and Revs. J. F. Wiant, R. C. Bowling and W. C. B. Shulenberger were appointed to instal him. Houtzdale Mission extended a call to Rev. C. W. E Seigel, which was accepted and confirmed, and Revs. D. H. Leader, John Wolbach and J. J. Pennepacker were appointed to attend to the installation. Rev. Joshua Wolbach, the former pastor, having resigned and was dismissed to Illinois.

Two charges are still vacant, *i. e.*, Red Bank and Jefferson. Men are needed here who can preach in both English and German. Committees were appointed to supply and assist the above named charges to secure under shepherds. The committee for Red Bank charge are Revs. J. M. Evans, J. J. Pennepacker and J. F. Wiant; for Jefferson, Revs. J. Wolbach, D. H. Leader, and J. J. Pennepacker.

The mission work is carried forward by Classis vigorously, as we have four missions within our bounds. The Du Bois Mission expect to build two churches during the year, one at Du Bois, and the other at Deemer's. Rev. D. G Kline contemplates building one also, in the Tionesta Mission during the year. The Houtzdale Mission purchased a church, and have it nearly, if not entirely, paid for. May the Lord continue to bless and prosper this work of extending our operations and multiplying charges.

From the report of the Trustees of the Clarion Classis Institute, located at Reimersburg, Clarion county, and under the supervision of Classis; 25 students are in attendance. Rev. J. J. Pennepacker is principal.

The items referred to the Classis by the General Synod were adopted, except several items referred to special committees to report at the next annual meeting. The recommendations from the Pittsburgh Synod were all adopted.

The Elders held a meeting during the Sessions of Classis, when the following resolutions were passed:

Resolved, That we adopt the recommendation handed down from Synod.

Resolved, That we, as elders, do all in our power to influence our fellow-elders and deacons, to attend to the duties of their office, and stand faithful by the minister in his arduous work.

Resolved, That these resolutions be read before our consistories and congregations.

Classis will meet in annual session in Salem Reformed church, Emlenton charge, on the last Thursday in May, 1883, at 7.30 o'clock, P. M.

A vote of thanks was heartily tendered to the St. Petersburg congregation, for their kind hospitality during our meeting.

The delay in publishing the proceedings of Classis was owing to the illness of the stated clerk.

Statistics.—Ministers, 14; charges, 15; congregations, 37; members, 2,795; members unconfirmed, 2,210; baptisms—infants, 179; adults, 10; confirmed, 117; received by certificate and renewed profession, 75; communed, 2,249; dismissed, 28; erasure of names, 83; deaths, 48; Sunday-schools, 24; Sunday-school scholars, 1,710; students for the ministry, 4; benevolent purposes, $1,642; congregational purposes, $9,234; minutes of Synod, 288.

STATED CLERK.

LANCASTER CLASSIS.

Lancaster Classis met in thirtieth annual sessions in Trinity Reformed Church, Columbia, Lancaster county, Pa., on Thursday evening, June 1, and closed at eleven o'clock at night on the 5th of the month. Rev. S. Schweitzer, president, preached the opening sermon in Eph. 2: 18.

The election of officers resulted in the choice of Rev. D. B. Shuey, president; Rev. J. H. Pannebecker, treasurer; and Rev. Geo. B. Resser, corresponding secretary. Of the twenty-seven ministers, all were present except two, and they were excused for absence. Sixteen pastoral charges were represented by delegated elders.

The current year is not to witness a Sunday-school Convention, but provision was made to hold somewhere a missionary convention, and a committee consisting of Revs. Dr. J. B. Shumaker, J. A. Peters, and Elder Prof. J. E. Kerschner was appointed to make the necessary arrangements.

Mr. Masataka Yamanaka, the Japanese student at college, was taken under the care of Classis, and recommended to the Board of Foreign Missions, as a proper person to receive assistance, with a view of sending him out to labor in the cause of Foreign Missions, after he has complected his studies. There are also four other theological students under the care of Classis, two of whom receive financial aid, one receiving $125, and the other $75.

The apportionment of $1000 from Synod, for Missions, was accepted, and the different charges are expected to raise this amount. It was argued by some of the brethren that they could raise more for benevolence, if the matter was left entirely voluntary, and hence there were no apportionments made for either Home Missions or Beneficiary Education. The Contingent and Sinking Fund, however, were apportioned, and all pastors were instructed to pay their respective amounts no later than the 15th of September.

On a motion to excuse an elder for being absent from the first meeting on Thursday evening, the point of order was raised whether the Classis have right to hold an elder to account before his credentials be received, whereupon the matter was referred to a special committee. Their report was adopted, wherein they say, "An elder delegated by a consistory to this Classis, is not a member of this body until his credentials are received and approved, and that he is, therefore, not amenable to Classis for any omission to present his credentials to, and for being absent at the opening of the meeting of Classis. We think that he is not accountable for the performance of his duty in this respect to his consistory. Therefore

Resolved, That if Classis should consider it necessary in any case, the stated clerk may be instructed to inform the consistory in reference to any tardiness of an elder in attending upon the meeting of Classis."

Our pastors were requested to take up a collection for the Theological Seminary at Lancaster, within one month after the adjournment of Classis, if possible, or at least some time during the year.

Action was taken recommending the cause of Missions, Orphans' Home, Publication interests, &c.

On the minutes of General Synod it was

Resolved, That it is the sense of Lancaster Classis that, for the present, it is not expedient for the General Synod to meet in annual sessions.

Resolved, That this Classis is not prepared to have any change from the present manner of electing delegates to General Synod.

Resolved, That in regard to the concentration of church work, our judgment is against any change from our present manner of conducting this work.

A committee consisting of Revs. Dr. T. G. Apple, J. A. Peters, Dr. J. B. Shumaker, Dr. J. H. Dubbs, and Elder E J. Zahm was appointed to examine the proposed new constitution, and report at the next annual meeting.

Classis will meet next year at Lincoln, Lancaster county, on the Thursday evening after Whitsunday, at 7 30 o'clock.

The election of delegates to Synod resulted in the choice of the following:—Ministers, E. V. Gerhart, D. D., J. H. Pannebecker, J. H. Dubbs, S. Schweitzer and W. H. H. Snyder, *primarii;* A. B Shenkle, S. Kuhn, W. F. Lichliter, George B. Resser, and D. C. Tobias, *secundi.* Elders, E. J. Zahm, J. J. Nissley, Isaac Lefevre, P. E Gruger, Josiah Keen, *primarii;* Ephram Newcomer, D. W. Balmer, Jacob Gorgas, Fred. Dagen, and H. C. Boyd, *secundi.*

A letter was received from Rev. O. H. Strunck, containing a check for $70, it being the balance in full for money advanced to him as a beneficiary, while pursuing his studies. The money was received with thanks.

The services held during the meeting of Classis were well attended and much enjoyed. A missionary meeting was held on Monday evening, wedged in between a business meeting right before, and another right after it.

Resolutions of warmest thanks were adopted, and the pastor was requested to read them to his people. All were very pleasantly entertained, and everybody seemed to be pleased. The congregation at Columbia is evidently making progress.

Statistics: Ministers, 27; congregations, 33; members, 4,131; unconfirmed members, 1,904; baptized during the year, 282 infants, and 96 adults; confirmed, 232; received by certificate, 125; communed, 3,653; deaths, 125; Sunday schools, 31; Sunday-school scholars, 2 233; benevolent contributions, $3 974.54; and for congregational purposes, $21,468.54.

D. W. GERHARD,
Stated Clerk.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Heidelberg Reformed Church of Philadelphia, Rev. James I. Good, pastor, received 12 members on Sabbath, June 25, 11 by letter and one by confirmation.

The Post Office address of Rev. S. T. Wagner is Wittenberg, Somerset county, Pa. Correspondents will please note this and address him at that place.

On the 25th of June the Rev. J. Alvin Reber was installed as pastor of the St. James church, Cressona, Pa. It was a joyful occasion for the small but enthusiastic congregation. Rev. A. R. Bartholomew, of Pottsville, preached an interesting and impressive sermon in the English language, and Bro. Donat of Schuylkill Haven, followed with a few forcible and earnest remarks in German. The installation was performed by the chairman of the committee, Rev. J. O. Johnson. The congregation feels encouraged, as does the pastor also, to whom they have shown acts of kindness and help. They propose erecting a church edifice during the present year. May the Lord prosper them in their undertakings. J. O. J.

At the Spring communion held in Zion Reformed Church, New Providence, Rev. D. B. Shuey, pastor, six members were added to the church, which, with the nine members added at the February communion, makes an addition of fifteen for the year. The communion held on Whitsunday was the largest during the present pastorate, and the largest in the history of the congregation, which was organized in 1758. Dr. Thomas G. Apple assisted the pastor at the last Whitsunday communion. The benevolent contributions in this church for the classical year amounted to $1 33 per member, and in the Quarryville church of the same charge $2.43 per member, averaging $1.77 per member for the whole charge. The contribution for congregational purposes, including pastor's salary, was $3.10 per member. The charge now consists of 208 members. The future prospects of this charge are very bright.

SYNOD OF POTOMAC.

On the evening of the 25th ult., the first of a series of children's meetings was held in Shippensburg, Pa. Rev. J. B Shontz preached a sermon on the subject of Sunday-schools in the morning, and conducted the service in the evening. The house was crowded, and the music and illustrated lessons well rendered. The school has doubled in three months.

PROPOSED REUNION OF THE CLASS OF '58.

At a meeting of the members of the class of 1858, held at Lancaster during commencement week of Franklin and Marshall College, A. K. Stauffer, Esq., of Reading, was called to the chair, and Rev. Charles G. Fisher of Philadelphia acted as secretary.

On motion, it was agreed that there shall be a reunion of the class in Lancaster during commencement week of 1883, and that Hon. Wm. S. Stenger, of Chambersburg, be the class historian on that occasion.

Also, that the secretary of this meeting be directed to communicate with all the members of the class, and inform them of the action of said meeting.

A committee of three, consisting of Rev. Henry S. Mosser, of Reading, Rev. L. J. Mayer, of Boyertown, and A. K. Stauffer, Esq., of Reading, was appointed to arrange all the necessary preliminaries for the proposed reunion.

ST. PAUL'S ORPHANS' HOME.

At the annual meeting of the Board of Directors, Rev. T. F. Stauffer, superintendent, tendered his resignation, which was accepted, and the following resolution was passed.

Resolved, That the Board bear testimony to the faithful and successful labors of Superintendent Rev. T. F. Stauffer, and of the matron, Mrs. Stauffer, and will part with them with many regrets, and we hereby express our best wishes for their prosperity in the field of labor to which the Great Shepherd may call them.

We also make an urgent appeal for funds to pay for the new wing now in course of erection, the cost of which will be about $3000.

T. J. CRAIG, *Secretary.*

DEDICATION.

The New Reformed Church of Ridgely will, God willing, be dedicated on the 16th day of July, 1882. Will be glad to see as many of our ministerial brethren and lay members with us as possible. Brethren from Baltimore will take boat on Friday evening for Easton, and the cars from there at 7.30 A. M., for Ridgely. Brethren from the North will take the 8 A. M., at Broad and Filbert, or the 11 A. M. train. The first is the most comfortable.

Hope those, who have pledged and voted us the means necessary to furnish the Church for dedication, will, without any delay, forward their amount. Send us word, as many as think they will be with us, that we may provide accommodation.

J. HANNABERY.

General News.

HOME.

The corner stone of the Garfield Memorial Church in Washington, was laid on Sunday.

Congress is at work on the Appropriation Bills and will probably adjourn on the 17th inst.

Hon. Wilson McCandless, a retired Judge of the Supreme Court, died in Pittsburg on the 29th ult., aged 72 years.

The jury in the Malley case at New Haven on Friday, rendered a verdict of not guilty. They were out less than an hour.

Floods at Oregon, Ill., and Lafayette, Ind., and a tornado near Cedar Rapids, Iowa. Much damage, but no lives lost.

The Temperance men of Iowa have carried the State by 23,000 majority. That means the prohibition of the manufacture or selling of intoxicating drinks within the commonwealth after a given time.

A special dispatch from New Orleans, says that a young English sailor named Henry Forbes, died of yellow fever in that place. A case was also reported last week on the brig Emma at Lewes, Delaware. The quarantine officers are on the alert.

Milwaukee, Wis., June 29.—A cyclone visited the town of Cashton, Wis., yesterday, totally destroying five houses. Several persons were injured, but none fatally. Considerable damage to crops is reported from the heavy rains.

A fire at Nos. 139 and 141 South Fourth St, destroyed the five-story brown-stone building occupied by Thomas & Sons, auctioneers, together with its contents, involving a loss of $200 000. The falling walls crushed adjacent buildings. The cause of the fire is unknown.

The stalwart Republicans have nominated Marriott Brosius, Esq., of Lancaster, Pa., for Congressman at large, in the place of Thos. M. Marshall declined. The Democratic convention at Harrisburg last week, put the following ticket in the field: For Governor, Robt. E. Pattison of Philadelphia; for Lieutenant Governor, Chauncy F. Black of York; for Secretary of Internal Affairs, J. Simpson Africa of Huntingdon; for Judge of the Supreme Court, Silas M. Clark of Indiana county; for Congressman at large Mortimer F. Elliott of Tioga.

Charles J. Guiteau, the assassin of President Garfield, was hung in the Washington prison at 12 37 on Friday. The culprit's neck was broken by the fall and he died without a struggle. Everything was done to preserve quiet, and although thousands of morbid people assembled about the jail there was little sensational excitement. The murderer attempted to chant a wild ditty, and offered a free-composed prayer. He seemed to die under the idea that he was inspired by God to kill the President and was full of anathemas on the officers of the government and the country. An autopsy has shown that the condition of his brain was normal.

An accident occurred on the Jersey Central Railroad near Long Branch, on the 29th inst When the morning express for New York on the Long Branch Railread, one Puliman, one smoking and four ordinary passenger cars arrived at Parker's creek, between Little Silver and Red Bank, the smoking car missed a switch on the trestle work, spread the track, and after traveling on the trestle 800 feet, turned over on its side and went into the water.

The four passenger cars followed. They were all filled with passengers, mainly the cottagers of Long Branch, Elberon, Asbury Park, and other stations on the Jersey shore. Among them were General Grant, George R. Blanchard, R. M. Galloway, W. K. Garrison, Artemus Holmes, H. V. Newcomb, Arthur Sewell, John S. Doane, Walter C. Stokes, and many other prominent citizens of New York.

The water in the so-called creek, which is an arm of the Shrewsbury river, and rises and falls with the tide, was only four feet deep, it being low water at the time. The train was running about thirty miles an hour on the east track; which was laid yesterday, the road being in process of double tracking. The first intimation the passengers received of danger was a dumping and swaying motion. In most of the cars many persons sprang into the aisles and endeavored to reach doors, but were prevented from doing so by the jam of passengers and the speedy overturn of cars. All five of the cars were overturned about the same moment and the passengers found themselves waist deep in water.

Five persons are reported killed and about one hundred injured. Among the killed were C. M. Woodruff and G. W. Demorest of New York, and Dr. Bradley of Ocean Grove. General Grant was safely pulled out of the car.

A cyclone on Friday evening at Coalville, Butler county, destroyed fifteen houses and killed and wounded from twenty-five to thirty persons. The following account is condensed from the *Record:* The house of Jonathan Kelly was demolished, and that of Geo. Seitz slightly moved. The barn of William Kelly was blown down. Next on the route came William Chutton's house, which was moved from its foundation but is still standing Lewis Owens' store next to this, was completely demolished and everything lost. In the barber and shoe shops adjoining the Owens store were sitting a crowd of villagers, who were taken completely unawares. In one second they found themselves piled up in a heap and the shop a total wreck. All were more or less injured, but none fatally. Walker's drug store was also demolished and the cellar is filled with broken bits of glass. All that can be seen is the sign of the mortar and pestle. Dr. Dewolf's house and barn, the Mills house and the residence of the Kelso family were badly wrecked. The occupants escaped with slight injuries. Kiester's Hall was completely wrecked. Next stood a butch-

Continued on Eighth Page.

A NEW DEPARTURE.

Wishing to bring our business as far as possible to a *cash* basis, after August 1st next, we shall allow an extra discount of 5 per cent. on all bills as rendered in our Book Department, if paid at the time of purchase or within 30 days from date of same.

In the Periodical Department our terms our terms are cash in *advance* as before, but with no discount. We trust our subscribers will bear this in mind.

Closing our fiscal year July 31, we hope all receiving statements, now being sent out, of their accounts in either or both departments, will settle them by that date.

This will enable us to render a good account of our doings to the Synods this Fall, as well as—with cash in hand—to enlarge our operations and diminish our obligations.

We need and deserve, and have a right to expect, the patronage of the Church, and its hearty and substantial co operation in all efforts to bring success to its publication interests.

CHARLES G. FISHER,
Superintendent and Treasurer,
Ref. Church Pub. Board.

July 7, 1882.

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CHAS. G. FISHER,
Supt. and Treas. R. C. P. Bd.

Business Department.

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Youth's Department.

CHRIST BLESSING CHILDREN.

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng him,
With a touch of His finger, they say,
And now I shall carry the children,
Little Rachael and Susan and John;
I shall carry the baby Esther,
For the Lord to look upon."

The father looked at her kindly;
But he shook his head and smiled:
"Now, who but a doting mother
Would think of a thing so wild?
If the children were tortured by demons,
Or dying of fever, 'twere well;
Or had they the taint of the leper,
Like many in Israel"—

"Nay, do not hinder me, Nathan;
I feel such a burden of care:
If I carry it to the Master,
Perhaps I shall leave it there.
If He lay His hand on the children,
My heart will be lighter, I know;
For a blessing forever and ever
Will follow them as they go."

"So, over the hills of Judah,
Along the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between,
'Mong the people who hung on His teaching,
Or waited His touch and His word,
Through the row of proud Pharisees hastening,
She pressed to the feet of the Lord.

"Now, why shouldst thou hinder the Master,"
Said Peter, "with children like these?
Seest not how, from morning till evening,
He teacheth and healeth disease?"
Then Christ said: "Forbid not the children;
Permit them to come unto me:"
And He took in His arms little Esther,
And Rachel He set on His knee.

And the heavy heart of the mother
Was lifted all earth-care above,
As He laid His hands on the brothers,
And blessed them with tenderest love;
As He said of the babes in His bosom,
"Of such is the kingdom of heaven;"
And strength for all duty and trial
That hour to her spirit was given.

—*Julia Gill.*

THE SILVER TANKARD.

On a slope of land opening itself to the south, in a now thickly settled town in the State of Maine, some hundred and more years ago, stood a farm-house to which the epithet "comfortable" might be applied.

The house stood at the very verge of the settlement, so that from it no other cottage could be seen; the nearest neighbor was distant about six miles. Daniel Gordon, the owner and occupant of the premises we have described, had chosen this valley in the wilderness, a wide, rich tract of land, not only as his own home, but prospectively as the home of his children and his children's children. He was willing to be far off from men, that his children might have room to settle around him. He was looked upon as the rich man of that district, well known over that part of the country.

It was on a bright and beautiful morning in the month of June. It was Sunday; and, though early, the two sons of Daniel Gordon and the hired man had gone to meeting on foot, to the Landing, a little village on the banks of the river, ten miles distant. Daniel himself was standing at the door, with the horse and chaise, ready and waiting for his good wife, who had been somewhat detained. At that instant a neighbor of six miles' distance rode up on horseback, and beckoned to him from the gate of the enclosure around the house.

"Good morning, neighbor Gordon," said he. "I have come out of my way in going to meeting to tell you that Tom Smith—that daring thief—and two others, have been seen prowling about in these parts, and that you had better look out lest you have a visit. I have got nothing in my house to bring them there, but they may be after your silver tankard, neighbor, and the silver spoons. I have often told you that these things were not fit for these new parts. Tom is a bold fellow, but I suppose the fewer he meets when he goes to steal the better. I don't think it safe for you all to be off to meeting to-day; but I am in a hurry, neighbor, so good-bye.

This communication placed Daniel in an unpleasant dilemma. It had been settled that no one was to be left at home but his daughter Mehitabel, a beautiful little girl about nine years old. Shall I stay or go? was the question. Daniel was a Puritan; he had strict notions of the duty of worshipping God in His temple, and he had faith that God would bless him only as he did his duty; but then he was a father, and little Hitty was the light and joy of his eyes.

But these Puritans were stern and unflinching. I will not even take Hitty with me. She is in God's hands; and we will go to worship Him who never forsakes those who put their trust in Him. As the little girl and her mother stepped to the chaise, the father said to the child, "If any strangers come, Hitty, treat them well. We can spare of our abundance to the poor. What is silver and gold, when we think of God's holy word?" With these words on his lips he drove off—a troubled man, in spite of his religious trust: because he left his daughter in the wilderness alone.

Little Hitty, as the daughter of a Puritan, was strictly brought up to observe the Lord's day. She knew that she ought to return to the house, but nature, for this once, at least, got the better of her training. "No harm," thought she, "to see the brood of chickens." Nor did she, when she had given them some water, go into the house; but loitered and lingered, hearing the robin sing, and following with her eye the bob'lincoln, as he flitted from shrub to shrub. She passed almost an hour out of the house, because she did not feel alone when she was out among the birds, and was gathering here and there a little wild flower. But at last she went in, took her Bible and seated herself at the window, sometimes reading and sometimes looking out.

As she was there seated, she saw three men coming up toward the house, and she was glad to see them; for she felt lonely, and there was a dreary long day before her. "Father," thought she, "meant something, when he told me to be kind to strangers. I suppose he expected them. I wonder what keeps them all from meeting? Never mind; they shall see that I can do something, if I am little Hitty." So putting down the Bible, she ran to meet them, happy, confiding, and even glad that they had come. Without waiting for them to speak, she called to them to come in with her, and said, "I am alone; if mother was here she would do more for you, but I will do what I can."

Smith and his two companions entered. Now, it was neither breakfast-time nor dinner-time, but about half way between both; yet little Hitty's head was full of the direction, "Spare of our abundance," and almost before they were fairly in the house, she asked if she should give them something to eat. Smith replied: "Yes, I will thank you, my child, for we are all hungry." This was, indeed, a civil speech, for the thief, half-starved, had been lurking in the woods to watch his chance to steal the silver tankard, as soon as the men folks had gone to meeting.

"Shall I give you cold victuals, or will you wait till I can cook some meat?"

"We can't wait," was the reply; "give us what you have ready, as soon as you can."

"I am glad you do not want me to cook for you—but I would do it if you did—because father would rather not have much cooking on Sundays."

Then away she tripped about, making preparations for their repast. Smith himself helped her out with the table. She spread upon it a clean white cloth, and placed upon it the silver spoons and the silver tankard, as was the custom in those days, with a large quantity of wheaten bread and a dish of cold meat. I don't know why the silver spoons were put on—perhaps little Hitty thought they made the table look prettier. After all this was done she turned to Smith, and with a courtesy told him that dinner was ready.

The child had been so busy in arranging her table, and so thoughtful of housewifery, that she took little or no notice of the appearance or manners of her guests. She did the work as cheerily and as freely, and was as unembarrassed as if she had been surrounded by her father and mother and brothers. One of the thieves sat down doggedly, with his hands on his knees, and his face almost to his hands, looking all the time on the floor. Another, a younger and better-looking man, stood confounded and irresolute, as if he had not been well broken into his trade; and often would go back to the window and look out, keeping his back to the child. Smith, on the other hand, looked unconcerned, as if he had forgotten his purpose. He never once took his attention off the child, following her with his eye as she bustled about in arranging the dinner-table; and there was even a half smile on his face. They all moved to the table, Smith's chair at the head, one of his companions on each side, and the child at the foot, standing there to help her guests and to be ready to go for further supplies as there was need.

The men ate as hungry men, almost in silence, drinking occasionally from the silver tankard. When they had done, Smith started up suddenly and said, 'Come, let's go.'

'What!' exclaimed the old robber, 'go with empty hands when this silver is here?'

He seized the tankard.

'Put that down,' shouted Smith; 'I'll shoot the man takes a single thing from this house.'

Poor Hitty at once awoke to a sense of the character of her guests, and with terror in her face, yet with childlike frankness, she ran to Smith, took hold of his hand, and looked into his face, as if she felt sure that he would take care of her.

The old thief, looking up to his young companion and finding that he was ready to give up the job, and seeing that Smith was resolute, put down the tankard, growling like a dog which has had a bone taken from him. 'Fool! catch me in your company again,' and with such an expression left the house, followed by the other. Smith put his hand on the head of the child and said 'Don't be afraid; stay quiet in the house; nobody shall hurt you.'

Thus ended the visit of the thieves.

Thus God preserved the property of those who had put their trust in Him. What a story had the child to tell when the family came home! How hearty was the thanksgiving that went up from the family altar!

A year or two after this, poor Tom Smith was arrested for the commission of some crime, and was tried and sentenced to be executed. Daniel Gordon heard that he was confined in a jail in the seaport town to wait for the dreadful day. Gordon went to see him. He did not rise, or even look up, nor return the salutation of Gordon, who continued to stand before him. At last, as if worried beyond endurance, he asked,

'What do you want of me? Can't you let me alone even here?'

'I come,' said Gordon, 'to see you, because my daughter told me all you did for her when you—'

As if touched to the heart, Smith's whole appearance changed; an expression of deep interest came over his features.

'Are you the father of that little girl? O what a dear child she is! Is she well and happy? How I love to think of her. That's one pleasant thing I have to think of. For once I was treated like other men. Could I kiss her once I think I should be happier.'—*N. Y. Evangelist.*

TWO-HANDED SWORDS.

The claymore, once famous in Scottish history, was a very long sword, with a hilt so large that it could be grasped by both the hands of the warrior who wielded it, and when this tremendous weapon was swung around by and of the brave

"Scots, who ha' wi' Wallace bled,
Scots, wham Bruce has often led,

there was every reason for the opposing soldiers to want to get as far away as possible. Long, two-handed swords were in use in various parts of Europe during the Middle Ages, but it is from Scotland that we have heard the most about them.

Some of the German swords, used by the mercenary soldiers in the French religious wars, were enormous two-handed weapons, with sharp points, jagged edges, and great spikes near the base of the blade; but these heavy swords were used only by soldiers who were uncommonly strong and skillful; for any awkwardness on the part of a man swinging such a tremendous blade was apt to inflict as much injury on his companions as on the enemy. Some of the long swords of the Middle Ages were used more for show and ceremony than for actual service. The sword of Edward the Third, which is preserved in Westminster Abbey, is seven feet long, and weighs eighteen pounds. This, it is said, was carried before the King in processions, and was probably never used in any other way.—*John Lewees, in* St. Nicholas *for July.*

"YOU DREAM TOO BIG FOR ME."

One day Sir William Johnson, the Indian agent in the Mohawk country, under the Colonial government, was unpacking some clothing brought from England. Hendrick, a famous Indian cheif, was present, and took a strong fancy for an embroidered coat. He dare not ask for it, but next day he told Johnson a dream.

"Last night," said he, "me dream you say, 'Hendrick, you've been good friend, and now I reward you,' and you gave me the gold coat."

The white man pondered a moment and then said:

"You are right; the coat is yours."

Not long afterward Johnson told Hendrick he had been dreaming.

"And what did my white brother dream?"

"That you took me by the hand and said, 'Sir William, you have been my friend, and I will show my love for you. I will give you all the land on the great river and Canada Creek.'"

The Indian was amazed, for the tract was nearly a hundred thousand acres in extent, and very choice land. But he was not to be outdone in generosity, and finally replied:

"My pale brother, the land is yours; but," he added, after a long pause, "Sir William, we won't dream any more; you dream too big for me."

The old chief's title was confirmed by the British goverment, and the land was long known as the Royal Grant.

A QUEER WAY OF BUILDING HOUSES.

There are in the world many queer ways of making houses, and one of the queerest is found in the city of Palembang, in Sumatra. The town extends for three or four miles on both sides of a rather wide river, and both shores are lined with houses. First comes a row built upon piles which are driven into the bottom of the river, and outside of that another row resting on great bamboo rafts, which are held by cables of rattan to the piles of the next houses. Of course these rafts rise and fall with the tide, and the doors open upon the water so that they are reached by boats. The thresholds are not more than a foot above water, and one steps directly from a boat into a house. One can buy anything there is for sale in this town without getting out of his boat. The people are Malays, and it is said that they never build a house on dry land if they can find water to set it in, and never go anywhere on foot if they can reach the place in a boat.—*Anon.*

DISCONTENT.

Down in a field, one day in June,
The flowers all bloomed together,
Save one, who tried to hide herself,
And dropped, that pleasant weather.

A robin, who had soared too high,
And felt a little lazy,
Was resting near a buttercup
Who wished she were a daisy.

For daisies grow so trig and tall;
She always had a passion
For wearing frills about the neck,
In just the daisies' fashion.

And buttercups must always be
The same, old tiresome color,
While daisies dress in gold and white,
Although their gold is duller.

"Dear Robin," said this sad young flower,
"Perhaps you'd not mind trying
To find a nice white frill for me
Some day, when you are flying."

"You silly thing," the robin said;
"I think you must be crazy;
I'd rather be my honest self
Than any made-up daisy.

"You're nicer in your own bright gown,
The little children love you;
Be the best buttercup you can,
And think no flower above you.

"Though swallows leave me out of sight,
We'd better keep our places;
Perhaps the world would all go wrong
With one too many daisies.

"Look bravely up into the sky,
And be content with knowing
That God wishes for a buttercup.
Just here, where you are growing."

—*Sarah O. Jewett*

NATURE'S INSTINCT.

If a pail of water is placed within six inches of the stem of a pumpkin or vegetable marrow, in the course of a night it will approach it, and in the morning will be found with one of the leaves on the water. If a prop be placed within six inches of a convolvulus or scarlet runner, it will find it although the prop may be shifted daily. If, after it has twined some distance up the prop, it be unwound, and twined in the opposite direction, it will return to its original position, or die in the attempt; yet notwithstanding, if two of the plants grow near each other, and have no stake around which they can entwine, one of them will alter the direction of the spiral, and they will twine around each other.

HOW BLUCHER KEPT HIS WORD.

A story is told of Marshal Blucher, which finely exemplifies the duty of keeping one's promises. On the memorable 18th of June, 1815, he was making what haste he could to join the Duke of Wellington, whose forces were then engaged in the Battle of Waterloo. The roads were bad, and progress was slow. Blucher, however did not know but that his troops might be urgently needed; and he had, besides, undertaken to support the great British General. He therefore exhorted his men to press on, in spite of all obstacles. "Forward, children, forward!" When told in reply that it was impossible, he would not accept such an answer, but exclaimed: "Children we must get on; you may say it can't be done, but it must be done! I have promised my brother Wellington—promised, do you hear? You wouldn't have me break my word!" This appeal could not be resisted; the men pushed on, and they reached the field of battle in time to force Napoleon to make his last grand effort, ere the flower of the French army was crushed by Wellington's guards; and the fight was done.

SOWING SEVEN GRAINS.

We are told that it is a custom among the Indians, when they are sowing maize, to put seven grains of corn into the ground One was asked why this was done. "Well," said the Indian, "we put in one grain for the crows, another for the worms, and a third for the squirrels; and we expect that the rest will bring forth fruit." The Indians teach us a lesson. They teach us to sow good seed liberally, and not to be disappointed if all that we sow does not bring forth fruit. Our Saviour teaches us that some will fall by the way-side, some on stony ground, and some among thorns. This we must expect, as good seed-sowers. But what of it? Should it lead us not to sow at all? Nay, it should rather lead us, like the Indians, to sow more bountifully, lest with scanty sowing, the crows, the worms, and the squirrels get the whole harvest. If we sow bountifully, we may rest assured of this: that the good seed of truth will find its way to some honest and good hearts, and bring forth fruit thirty, sixty, or a hundred-fold. The inspired word tells us: "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

THE LION'S TONGUE.

The tongue of the lion is covered with shary-pointed, horny papillæ, set thickly upon the surface, and longest near the front. Each one consists of a horny spine, with a curved point, and set backward. Its use is to scrape the meat from the bones of its prey.

Pleasantries.

An English contemporary tells the story of the beadle who did not like a sermon because "It was rather ower plain and simple for me. I like that sermon best that jumbles the joodgment and confoonds the sense."

At the club—"I say, Gus, old boy, I haven't seen you about, very lately. What have you been up to?" "Me? Oh, I've been preparing my 'Personal Recollections of Longfellow' for publication." "Why, I didn't know that you enjoyed his personal acquaintance." "I didn't. I never knew him. But I have a friend in Cambridge who once sent me the poet's photograph." "Oh! I predict your book will be a pronounced success."—*New Haven Register.*

"I say, mammy! didn't yo' tell Peleg dat he musn't go in bavin? "Yo' right I ded, chile! Has yo' been dis'beying my 'structions, Peleg?" "No, mammy, I hasn't! I declare to goodness I hasn't been in bavin. Yo' see I put on Uncle Josh's britches by mistake der smornin', an' 'dere were such a heap o' looseness to 'em that when I undertook ter jump ober de brook dey dropped off an' I hatter guin arter 'em. Oh, no, I hasn't been baving, mammy!"—*Rome Sentinel.*

A fashionable young lady visited a cooking school, the other afternoon, where her attention was equally divided between a new dress worn by an acquaintance and the directions for making a cake. Upon returning home, she undertook to write down the recipe for making the cake for her mother and the old lady was paralyzed when she read: "Take two pounds of flour, three rows of plating down the front, the whites of two eggs cut bias, a pint of milk ruffled around the neck, half pound of currants with seven yards of bead trimming, grated lemon peel with Spanish lace fichu; stir well, and add a semi-fitting paletot with visite sleeves; butter the pan with Brazilian topaz necklace, and garnish with icing and jetted passementerie; bake in a moderately hot oven until the overskirt is tucked from the waist on either side, and finish with large satin bows." Her mother said she wouldn't eat such a cake, and she thought these new-fangled ideas in cooking ought to be frowned down.

Religious Intelligence.

At Home.

Fifteen hundred colored Methodist churches are used as school-houses on week days.

The Episcopal Church Congress this year will be held at Richmond, Va., in October.

In the whole Reformed (Dutch) Church there have been received by confession 3,518—a gain of 778 members over the previous year; 2,219 have been received by letter.

The churches of this country aggregate an expenditure of $175,000,000 a year in maintaining and extending public worship. Yet this is less than three and a half dollars for each person.

Amos Shenkle, a member of the General Methodist Book Committee in Cincinnati, residing in Covington, Ky., is building, at his own expense, a magnificent Protestant Orphan Asylum in that city.

To show the progress of Christian development in the country, the Rev. Dr. Storrs recently stated that whereas in 1830 the enrolled membership in the Sunday-schools was 354,872 members, it was 10,065,963 members fifty years later, in 1880.

In the report of the Board of Church Erection presented to the General Assembly it is stated that the money given to this Board in the last ten years by Mr. Robert L. Stuart, of New York, and his brother, the late Alexander Stuart, has secured the completion of not less than two hundred and seventy-six churches, in which probably not less than 28,500 worshippers are found every Sabbath. This is a generosity which bears grand fruits.

The Methodist Episcopal Bishops have appointed the following committee to co-operate with similar committees of other Methodist Churches in making preparations for the proposed Centennial Conference of the denomination in America:—Bishops—Simpson, Wiley, Andrews, and Hurst. Ministers—Luke Hitchcock, C. N. Sims, Andrew Longacre, I. W. Joyce, C. H. Fowler, J. F. Goucher, Daniel Dorchester, Sr., M. D'C. Crawford, Sanford Hunt, D. A. Goodsell, Joseph Horner. Laymen—G. I. Seney, J. B. Cornell, G. J. Ferry, A. V. Stout, Charles Scott, J. A. Wright, William Claflin, Theodore Runyon, D. H. Wheeler, John Owen, Amos Shinkle.

Abroad.

The Roman Catholic bishops of England have again forbidden parents in their church to send their sons to Oxford or Cambridge Universities.

Another effort has been made toward the reconciliation of the Roman Catholic and Greek churches. Bishop Strossmayer, of Australia, has written a letter to the Russian Holy Synod on the subject.

A French Presbyterian congregation, descendants of the Huguenots, has for three centuries worshipped in the Crypt Canterbury Cathedral. They recently held special services in commemoration of the Reformation.

The motion in the House of Commons to open the national museums and picture-galleries of England on the Sabbath was defeated by a vote of 208 to 83. Mr. Gladstone was among the first to go into the lobby against the measure.

The mission field of the Moravian Church comprises at the present time sixteen provinces, with over 100 stations, and 1,800 missionaries. They have 215 schools, with about 15,000 pupils, and a total of nearly 75,000 converts from among the heathen. All this work is carried on and supported by a church which has scarcely 20,000 communicant members at home.

In Cornwall, England, there has recently been an outbreak on the part of the miners against the Irish Catholics residing there. During the trouble the Catholic church at Camborne was gutted. The Protestant churches and chapels have since taken up collections and raised sufficient money to make the repairs and restore the church in good order to its congregation.

The recently erected Protestant church at Nablous, the ancient Shechem of the Bible, was formally opened for public worship on the first Sunday after Easter. The service was in English, and was attended by a number of travellers, chief amongst whom were the English sailor Princes and suite, Canon Gore, Sir Chas. Wilson, Consul Moore, and Capt. Conder of the Royal Engineers. Prayers were said by the Dean of Chester, England, and the sermon was delivered by the Bishop of Gibraltar.

The conflict between Church and State in Baden has continued for nearly thirty years. It arose from the refusal of Mgr. Vicari, the then Archbishop of Freiburg, to celebrate a Requiem Mass in the cathedral for the repose of the soul of the Grand Duke Leopold, who had died a Protestant. Upon the death of Archbishop Vicari in 1868 the Government interposed a minus gratus to the election of a successor. The suffragan bishop, who was compelled to reside outside his diocese, died last year, and the Government have quietly acquiesced in the election of his successor, Mgr. Obin, lately Vicar-Capitular of Freiburg.

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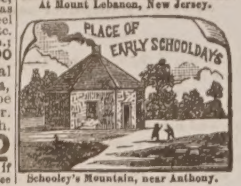

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White muslin dresses at about three-quarters value. A few are shown in the window of 1301 Chestnut, each one marked with its price. Very many more are within.

The materials are nainsooks, linons d'Inde, mulls and Swisses. Some are very plainly made with little or no trimming beyond some deft handling of the material itself; and some are elaborate enough. The extreme prices are $3.50 and $60. An excellent plain dress is sold for $5; neat and well made.

Low prices can almost always be put upon such goods a little late in the season. It's rather early now; but profitable making appears to be over already.

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Black grenadines have been one of the most distinguished features of our trade for two months past. We have had the finest in the world, and all grades down to the poorest that we care to keep; and a wonderful variety of patterns.

Figured grenadines that brought $2 lately are selling at $1. And this may be taken as a general indication of what we are doing in grenadines.

Next-outer circle, south entrance to main building.

An extraordinary debeige, extraordinary in quality and width, we are selling at 50 cents; 47 inches. No lady who can use debeige will be inclined to pass it; for it is worth twice the money.

The melanges at 40 to 60 cents are worth a half more, just about. There are four qualities, and somewhere about fifty color-effects.

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If dress-goods are lower than they were elsewhere—we don't say they are. Advertisements say they are; but there is a certain shyness in those same advertisements, which makes them not very impressive.—If dress-goods are lower elsewhere in our city, the fall is due to the singular spectacle here of three great classes of the most fashionable dress-goods at a fraction of their value: French melanges, small checks and small-check stripes of wool and silk-and-wool, and black lainage.

We mention these three, because they stand out from the rest of the stock, conspicuous in two ways; they are fashionable, peculiarly so; and they are at half, two-thirds or three-quarters value.

Third and fourth circles, south from center.

Sash ribbon, satin-and-grosgrain, 7-inch, of value $1.15 for 75 cents; all colors. We refer to a particular sort, of which we have three thousand yards.

Black moire, 7-inch sash, 90 cents.

Block sash at $1 we are out of part of the time; but we receive some every morning. Do not confound this quality with that sold at 65 cents elsewhere.

Outer circle, by south entrance to main building.

Silk mitts, ordered from the makers a year ago, include a wider range in the colors than ever before: black, 50 cents to $4.50; white, cream, écru, terra-cotta, cardinal, etc., 75 cents to $7.

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TIME TABLE.—Jan. 23d, 1882.

DOWN TRAINS.	Hb'g Exp. A. M.	Mail A. M.	Phil. Exp. A. M.	Acc. P. M.	Car'le Acco.
Leave Martinsburg	———	7 10	10 15	3 10	A. M.
" Hagerstown,	———	8 02	12 40	4 05	.....
" Greencastle	———	8 27	1 02	4 35	.....
" Marion	———	8 38	1 12	4 48	.....
" Chambersburg	5 20	8 55	1 25	5 10	.....
" Shippensburg	5 43	9 22	1 48	5 35	.....
" Newville	6 05	9 45	2 10	6 00	.....
" Carlisle	6 30	10 12	2 33	6 30	8 00
" Mechanicsburg	6 54	10 38	2 59	7 00	8 26
Arrive Harrisburg	*7 20	11 05	3 25	7 30	9 00
	A. M.	A. M.	P. M.	P. M.	A. M.

*Arrives Philadelphia 10.50 a. m.

UP TRAINS.	Acc. A. M.	Mail. P. M.	Phil. Exp. P. M.	H'bg Exp. P. M.	Car'le Acco. P. M.
Leave Harrisburg	8 00	1 00	4 05	*8 55	6 30
" Mechanicsburg	8 28	1 28	4 33	9 23	7 02
" Carlisle	8 55	1 55	5 00	9 48	7 30
" Newville	9 20	2 22	5 25	10 12	P. M.
" Shippensburg	9 47	2 45	5 50	10 35	.....
" Chambersburg	10 15	3 15	6 20	11 00	.....
" Marion	10 27	3 28	6 33	P. M.	.....
" Greencastle	10 38	3 39	6 45	.....	.....
" Hagerstown	11 10	4 08	7 10	.....	.....
Arrive Martinsburg	11 55	4 55	.....	.....	.....
	A. M.	P. M.	P. M.		

Leaves Philadelphia 5 40 p. m.

SOUTHERN PENNSYLVANIA R. R. TRAINS.

Mail p. m.	Mix. a. m.			Mail a. m.	Mix. p. m.
4 25	5 50	Lve	Chambersburg Arr	8 45	7 10
4 40	6 20	"	Marion "	8 30	6 40
5 25	7 35	"	Mercersburg "	7 35	5 25
5 52	8 18	"	Loudon "	7 08	4 50
6 00	8 35	Arr	Richmond Lve	7 00	4 35

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er shop, which was partially destroyed. Here the storm skipped over to a grocery and a new dwelling adjoining and struck a small house, unroofing it. The wind continued on its course through the woods, which bear striking evidence of its terrible power. The eleven houses belonging to the Union Coal Company were untouched, much to the satisfaction of their occupants. A house about 100 feet south was twisted and moved partly off its foundation. The house adjoining was untouched, while the next one was not entirely destroyed, but was rendered useless for the time being as a habitation. The balance of the houses were untouched. The storm took a turn of about 100 yards from the coke ovens of the Union Coal and Coak Company, or the damage would have been much greater. Telegrams for medical aid were sent to all the adjoining towns as soon as possible, and the wounded ones were made as comfortable as possible.

Mingo Junction, O., July 4.—The steamer Scioto, with about 500 passengers on board, collided with the steamtug John Lomas, in the middle of the river to-night. The Scioto sank in fifteen feet of water. On'y the pilothouse is visible. The excursionists are arriving here, but are so excited that no definite information as to the number of the lost can be obtained.

FOREIGN.

The shock of an earthquake was felt in the Rhine Valley on the 26th inst. It extended to the north of Sweden.———Important arrests are reported in Russia. It is said that fully 1000 Nihilists are to be tried including prominent persons.———It was reported on the 29th ult., that Lord Clanricarde had been murdered while returning home from Naas, but a subsequent despatch denied the report and said that Lord Clanricarde was not murdered, as was first reported, but his agent, Mr. Blake, and his steward, Mr. Keene, were killed. No arrests have been made.———Disturbances occured at Listonell, County Kerry, while a Mrs. Moore was addressing a crowd. The police were attacked with stones. The Riot Act was read, and the officers of the law fired upon the mob.———The debate in the House of Commons was fierce, and denunciations and threats were made.———Preparations for hostilities continue in Alexandia. The conference of Powers has agreed upon the necessity of removing Arabi Bey Pasha, who has addressed the troops, inciting them to repel the invasion.

FORM FOR BEQUESTS.

In making a bequest to one or more benevolent objects, it is important that a proper form be used; otherwise the intent of the testator may be defeated. Hence the following is suggested:

"I give and bequeath to the 'Theological Seminary of the Reformed Church in the United States,' located at Lancaster, Pa., the sum of———dollars; to 'Franklin and Marshall College,' located at Lancaster, Pa., the sum of———dollars; to the 'Board of Home Missions of the Reformed Church in the United States,' of which Elder W. H. Seibert, of Harrisburg, Pa., is at present Treasurer, the sum of———dollars; to the 'Board of Commissioners for Foreign Missions of the Reformed Church in the United States,' the sum of———dollars; to the Board of Education of the Synod of the Reformed Church in the United States,' of which Rev. Charles G. Fisher is at present Treasurer, the sum of———dollars; to the 'Board of Education of the Synod of the Potomac,' of which Rev. Wm. M. Deatrick is at present Treasurer, the sum of———dollars; to the 'Board of Beneficiary Education of the Pittsburgh Synod,' of which Rev. Cyrus R. Dieffenbacher is at present Treasurer, the sum of———dollars; to the 'Board of Publication of the Reformed Church in the United States,' located in Philadelphia, Pa., the sum of———dollars; to the 'Society for the Relief of Ministers and their Widows of the Reformed Church in the United States,' the sum of———dollars; to 'Bethany Orphans' Home,' located at Womelsdorf, Pa., the sum of———dollars; and to 'St. Paul's Orphans' Home,' located at Butler, Pa., the sum of———dollars;—the several sums thus bequeathed to be used by the respective associations for the general purposes of their organization.

☞ The parties making bequests can select from these objects, or divide them among them all, as they may prefer. If it be desired that the money should be used in some specific way, the language at the close can be so changed as to express this fact.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, July 3.

FLOUR.—We quote the whole range of prices as follows: Supers at $2.75@3.25; winter extras at $3.50@4; Pennsylvania family at $5.50@5.87, chiefly $5 62@5.75; Ohio and Indiana do. at $6@6.75; St. Louis and Southern Illinois do. at $6.50@7; winter patents at $7.50@ 8.25; Minnesota bakers' extras, fresh ground, at $6.50@6.75, for clears and $6.75@7.25 for straights, and do. patents at $7.75@8 50, as to quality. Rye Flour was quiet and unchanged; small sales at $4.25@4.50 ₱ barrel for Penna.

WHEAT.—Sales early in the day of 600 bushels No. 2 red, in elevator, at $1.35; 400 bushels new Delaware red (the first arrival this season) at $1.40; 10,000 bushels No. 2 red, July, at $1.24½, and 10,000 bushels do., September, at $1.17½. At the close, $1.20 was bid and $1.33 asked for No. 2 red, spot; $1 24 bid and $1.24½ asked for July; $1.17½ bid and $1 18 asked for August; $1.17 bid and $1 17½ asked for September, and $1.17½ bid and $1.18½ asked for October.

CORN.—Sales of 500 bushels Southern yellow track at 83c; 1000 bushels sail mixed track at Richmond at 82c.; 1600 bushels steamer track at Richmond at 81½; 1000 bushels do. grain depot at 79½@80c.; 1200 bushels No. 3 track at Richmond at 80c.; 1000 bushels do. grain depot at 78@79c.; 600 bushels rejected track at Richmond at 78½c.; 10,000 bushels sail mixed July at 81⅜@81½c., closing at the latter; 10,000 bushels August at 82½c.; 10,000 bushels do. at 82⅝c; 25,000 bushels do. at 82⅝c., the closing rates, while 83½c. was bid and 83⅜c. asked for September, and 83½c. bid and 83½c. asked for October.

OATS.—Sales of 5 cars No. 2 white at 61⅜@62c.; 1 car do. do., choice, at 62½c; 2 cars No. 3 do. 60½c.; 1 car rejected do. at 60c.; 1 car No. 2 mixed at 60c.; 5000 bus. No. 2 white, August, at 51½c., the closing rate, and 10,000 bushels do. July at 60⅛@60½c., closing at the latter, while 49½c. was bid and 49⅝c. asked for September, and 48c. bid and 50c. asked for October.

SUGARS.—There was no demand for Raw Sugars, and the market was entirely nominal at 7⅛@7⅜c. for fair to good refining muscovados. Refined were in fair demand and firm at 10⅜c for cut loaf and crushed; 10⅛c. for powdered; 9⅞c. for granulated; 9½c. for mould A, and 9⅛@9⅛c. for standard A's. Molasses was neglected and not quotable.

PROVISIONS.—We quote Mess Pork at $22 50; shoulders in salt, 9½@9⅝c.; do. smoked, 10½c.; pickled shoulders, 10½@10¾c.; smoked, do. 11½@12c; pickled bellies, 12½@13c.; loose butchers' Lard, 11½@12c.; prime steam do. $12.76; city kettle do. 13. Beef Hams, $24@26; smoked Beef, 18@19c.; sweet-pickled Hams, 13@13½c., smoked do., 15@15½c.; extra India Mess Beef, $32, f. o. b.; city family do. $20, and packet do. $19, f. o. b. City Tallow, at 8½c. for prime in hogsheads.

POULTRY—were scarce and firm, with a good inquiry. We quote hens at 16c.; mixed lots at 14@15c.; and cocks at 7@8c.

BUTTER.—We quote Pennsylvania and Western creamery extras at 25@26c.; good to prime, 23@24c.; do. imitation, 18@23c.; Bradford fresh, tubs, 25c.; York State tubs, fresh, extras, 24c.; Western extras, fresh, 21@22c.; do. good to prime 16@19c.; do. medium, 12@14c.; factory, choice, 18@19c.; do. good to prime, 12@16c.; common shipping grades, 13@14c.; grease, 4@6c.; prints, choice to fancy, 28@30c.; do. firsts 24@26c.; do. seconds, 18@22c.

EGGS.—Fresh stock was very firm under scarcity and a good demand. On 'Change, sales of near-by brands were made at 23c., and this figure was readily obtained on the open market for round lots. Choice Western sold at 21c., but stock in bad order was difficult to place, even at relatively low rates.

CHEESE.—We quote New York factory choice, full cream, 11½c.; do. fair to good do., 10@11c.; Ohio flat fine, 9½@9½c.; do. fair to good, 8½@9c.; Pennsylvania part skims, 5½@6½c., and do. full skims, 2@5c.

HAY AND STRAW.—We quote prime Western and York State Hay at $15@16; fair to good do., $13@14.50, and inferior at 8@11. Rye Straw at $13@13.50.

FEED.—Bran was in fair demand and steady. Sales of 5 cars coarse winter on track at $17.50@17.75, and 2 cars spring at $16.75@17 ₱ ton.

Live Stock Prices.

The receipts for the week were: Beeves, 3,300; Sheep, 17,000; Hogs, 2,900; previous week; Beeves, 2,700; Sheep, 15,000; Hogs, 3000. Beef Cattle were inactive, and prices declined fully ½c. per lb. on good grades, while common stock was only a trifle lower. Quotations—Extra, 8½@9½c.; good, 7½@8½c.; medium, 6½@7½c.; common, 5@6½c.; Fat cows, 4@5½c. Milch cows were dull at $30@55, with sales of extra graded as high as $100.

SHEEP were demoralized, as the receipts were the heaviest for the year, and most of them being of an inferior grade, prices declined fully ½c. per lb. At the close a number were left in the pens unsold. Unless the shipment of common grades is curtailed, they will be offered on the market next week for almost nothing. A few extra 100-lb. sheep sold for 5½c. Quotations—Extra, 5@5½c.; good, 4½@4¾c.; medium, 3½@4c.; common, 2¾@3½c.; culls, 2½c.; lambs, 3@8c.; calves, 6@8½c.

HOGS were active, and prices were firm. Quotations—Extra, 11¾@12c.; good, 11¼@11½c.; light mixed, 10½@11c.

DRESSED MEATS.—Dressed Beeves were active and closed at 8@13½c., the former rate for common Texans. Sales last week: Thomas Bradley, 150 head, 10@13¾c.; A. A. Boswell, 71 head, 8½@13c.; C. S. Dengler, 75 head, 10@13¾c.; W. H. Brown, 95 head, 10@14½c.

DRESSED SHEEP were active. Samuel Stewart sold 720 head, at 8@10c., and 74 head dressed lambs at 10@12c.

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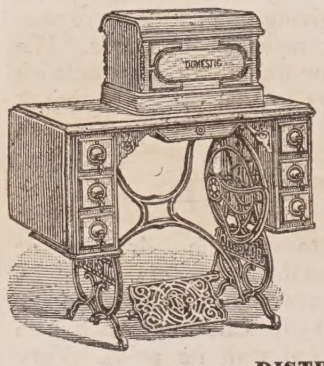

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